

Autobiography
of
Elder T. F. Adams

Selected Articles

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Pauline W. & J. Floyd Adams

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Autobiography
of
Elder T. F. Adams

Preface

My birthplace was an 80 acre farm 16 miles south of the city of Raleigh, North Carolina and four miles east of the village of Willow Springs (our post office address).

Like all of the south, cotton was king of agriculture in our community during those early years as it had been for many years before. During the thirties and forties cotton was gradually replaced by tobacco. Today, the production of tobacco is still substantial but is becoming of less importance with the passing of the years, while soybean and truck farming are growing in importance in the agricultural life of our community.

According to legend, my ancestors came from Virginia and settled in western North Carolina. My great grandfather, grandfather and father lived within a one-half mile radius of my present home.

Education was regarded as important in our community and most of the children went to school. Classes for grades one to seven were taught in a one-room building about a mile away. Everyone took a stick of wood to school during cold weather to provide adequate fuel for a wood-fired stove which provided heat. High schools were available only in the cities, so only wealthy rural children could attend them since such attendance required leaving home and rooming in a dormitory during the entire school year. My formal education was limited to the seventh grade.

When I was born on April 8, 1891, the automobile, airplane and virtually all other means of travel other than horse and carriage were unheard of and probably were at most mere dreams. The telephone was comparatively new and possessed by only a few. Radio and television were beyond man's fondest dreams.

Now as I reach my 80th birthday, these technological developments have long since been accomplished, the atom has been split and fused and we have developed the capability of placing a man on the moon and returning him safely to earth.

All of this was accomplished within the providence and foreknowledge of Almighty God, who foreknew the end from the beginning and predestinated all things before the earth was formed.

In the chapters which follow, perhaps I shall not deal

adequately with the times within which I have lived and shall refer mostly to experiences which I deem to be of a spiritual value, for such is the motive which prompts this endeavor.

If I have an experience of grace, which I have assumed for the most part in these writings, I hope to provide a witness for others who have been endowed with a good hope. Otherwise, the writings shall be for naught.

Above all else, I desire to separate law and gospel for the understanding of those who have been taught of the Lord. The law is a schoolmaster to bring us to Christ that we might be justified by faith. The law is the teacher and the gospel is the faith.

He that dwelleth in the secret place of
the Most High shall abide under the
shadow of the Almighty. Psalm 91: 1.

Contents

Preface	5,6
Autobiography of Elder T. F. Adams	7
Chapter One — Early Impressions and Joining The Church	9
Chapter Two — Marriage	13
Chapter Three — Family	16
Chapter Four — Beginning a Business Career	17
Chapter Five — Call to the Ministry	19
Chapter Six — Some Experiences as a Pastor	23
Chapter Seven — A Great Love and a Good Hope	27
Chapter Eight — Publishing Zion's Landmark	36
Chapter Nine — Grace all the Way	38
Chapter Ten — My Refusal to Conduct Funeral Services with Ministers formerly In Our Fellowship	40
Chapter Eleven — Learning the Difference Between Law and Gospel	47
Chapter Twelve — Miscellaneous	50
Chapter Thirteen — Fourth Sunday	59
Experience of Pauline W. Adams	61
Book of Ruth	71
Meditations on the Temple of Solomon	87
Meditations of Joseph	103
Correspondence	123
Editorials	201

CHAPTER ONE

Early Impressions and Joining the Church

"There is a way that seemeth right unto a man but the end thereof are the ways of death." Prov. 14:12. These are the words of Solomon. They were dictated by the Holy Ghost. This verse of scripture is repeated by him in Prov. 16-25.

What way is it that seemeth right unto man? I do not know of any better way to describe the way that seemeth right unto man than to write a portion of my experience. If I was ever convicted and made to realize that I had a soul to be saved or to be lost it was when I was a small boy not more than two or three years of age. This took place on a Sunday morning about nine o'clock. I was standing beside an ash pen at my father's home when suddenly I was seized with a fearful feeling as to what would become of me when I left this world. This dreadful feeling soon left me and, as far as I know, I never thought about God again until I was about seven years of age. At this time, I was frightened with a terrible dream. I dreamed that I was in my father's pasture and a vicious bull chased me all night until I was almost exhausted. I saw a chance to escape when I was about twenty feet from the gate bars. I made a dash for them and when the bull was within three feet of me I slid under the bottom rail just in time to avoid his horns. I awoke and found myself sitting up in bed crying. I was terrified but greatly relieved that the bull did not catch me. This escape from the bull has always represented to me a deliverance from Satan. Job said, --"Then thou scarest me with dreams and terrifiest me through visions."-- Job. 7-14.

The uneasy feeling soon wore off and as far as I know I never thought about God any more until I was thirteen or fourteen years of age. At this time I was seized with an uneasy feeling concerning what would become of me when I died and left this world. Again this awful feeling soon wore off and I never thought of God anymore for several years. One afternoon when I was about sixteen or seventeen years of age, I recall that I hitched my father's horse to the plow and before I moved to begin plowing, I heard an audible voice speak to me which said, "Floyd, it has been three years since you have even thought upon the name of the Lord." I remembered that I had not been troubled about the welfare of my soul for some time.

This experience brought me into a strait. I resolved to improve my standing before God with the hope of appeasing his

wrath and thereby meet Him in peace. There were times when I fancied myself a good boy. I had, I thought, improved my standing before God. I would often compare myself with members of Willow Springs Primitive Baptist Church, of which my father was a deacon and my mother a member. I thought father and mother were good Christian members, but I saw some whom I thought would not pass inspection as being good. I told myself that they would do and say things that I would not think of doing or saying. "Now", I thought, "they are professed members of that body and I am on the outside, and my life is above reproach." I said (within) that "even though I am not a member and they are members, I am sure that God will save me if He saves them."

I went so far as to say that if God did not save me but did save them, He would be an unjust God. At this time I thought that eternal life was based upon works of my own righteousness. It seemed right to me. "Do good and be good." I thought that if I did some things that were not becoming to a Christian, I could add many more good things which would offset the bad and still have a credit to my account. "There is a way that seemeth right unto man but the end thereof is death." I will tell you more about this later.

At about eighteen or twenty years of age, I decided that it was nothing but foolishness for me to be disturbed about the future welfare of my soul. I also told myself that in all likelihood I would live to be an old man, and if I spent too much of my time in trying to serve God, I would lose too much enjoyment in social life with my boy friends and girl friends. Another thing stood in my way. I said that if I spent too much of my time seeking the welfare of my soul, it would be very noticeable to worldly associates, and they would probably point their fingers of scorn at me and say, "There goes that little Christian". This would have been embarrassing. I continued in this frame of mind for some time, in the belief that getting religion was within my reach and I could grasp it at will. I consoled myself with the thought that I would attend to this matter before it was too late. At least, I said, "I shall wait until I have built me a house and married a wife, and then I will have more time to add more works of righteousness to my account and thereby meet God in peace."

Here I will relate an experience that I had during this time. I read a portion of scripture about a certain rich man who had plenty of worldly goods which read as follows: "And He spake a

parable unto them, saying, the ground of a certain rich man brought forth plentifully: and he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits: and he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up; take thine ease, eat, drink and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided: So is he that layeth up treasure for himself, and is not rich toward God." Luke 12-16 to 21.

This portion of God's sacred word struck me with force. I felt to be that fool who was laying up a stock of goods (self righteousness) that I might take my ease in later years. I mark this incident as being the time in which my work of righteousness began to fade away. During this time I worked at the carpenter's trade. I would often leave my job and go into the woods to keep others from seeing me. I would weep and cry, and ask God to be merciful to me a sinner. God did have mercy upon me. He took away my burden and I felt at peace within. However, I did not have a sudden deliverance such as I have heard others relate. For this reason, I could not claim my deliverance as being a good hope. Yet, I was given a great love for those of like precious faith. I greatly desired to have a home in the church with them; yet, I thought of myself as being a vile sinner while the members of Willow Springs Church were good and precious. I could not see how they could have fellowship for me. All the experience I had to tell was, "I love all of you."

To those who may chance to read this let me say that if you have love in your heart for God and the chosen vessels of His mercy, you have a great experience. God is love. He that loveth is born of God. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13-35. With all this love as my evidence, I was still waiting and hoping to have more to tell if I should ever offer myself for membership.

Here I will say that we cannot pick or chose a time when we will unite with the church. At least, this has been my experience. On the 4th Saturday in August, 1916, I was sitting in a pew and watching several others who went up to the altar, namely; Brother Charlie Pollard, his sister, Mrs. Baker, and Mrs. Oris Pollard. While they were relating their experiences, an unseen power lifted me up and I took a seat on the front row

waiting for my turn to be examined by the church. In due time the pastor, Elder J. A. T. Jones, said, "Floyd, now you tell us your experience." He also said, "Now you begin where the Lord began." I was in a tremble. I felt that I should be perfectly honest about this serious matter. I replied by saying, "All that I can say is I love all of you and I desire to have a home with you." To this Elder Jones replied, "This is enough for me." The following Sunday morning we met at the pond for baptism. It was at the water that Mrs. Tillman united with the church. Elder W. A. Simpkins administered the baptism since Elder Jones was too old and feeble to go into the water. To be thus numbered with believers was a joyful occasion.

It would take too long and be too tedious to tell you how satan tempted me and made me believe that I was not a fit subject for membership. He succeeded for awhile, but God soon put him in the background. Even now, he often shows up again.

"I will lift up mine eyes unto the hills,
from whence cometh my help.

"My help cometh from the Lord,
which made heaven and earth."
Psalms 121-1-2.

CHAPTER TWO

Marriage

On April 19, 1916, one day after my 25th birthday, my wife and I were married. She was formerly Pauline Ethel Woodward and was born and reared near Cary, North Carolina, a distance of about twenty five miles from my father's home where I resided.

Here I must relate a remarkable providence of God who opened the way for me to meet her. My cousin, Annie Mae Adams, was a student at Cary High School where my wife attended and they were also dormitory roommates. I learned through my cousin that they often spoke of their religious belief. My cousin was a member of the Presbyterian Church and she and I often discussed religion. One day she said to me, "There is a girl with whom I room who talks just like you talk. I do not believe what she believes; neither do I believe what you believe, yet I will say this, that Pauline Woodward is one of the best girls in our school."

Needless to say, I had a great desire in my heart to meet her, but it was five years before I had this privilege. When they finished school, they began teaching. One weekend, Annie Mae invited Pauline to spend a weekend at her home. On Saturday night she had a party and invited many, including me. This was my first opportunity to meet the girl that my cousin said was "one of the best girls in our school." When I met her, I said, "Is this Pauline Woodward?" She said, "This is Pauline Woodward, is this Floyd Adams?" I said, "This is Floyd Adams." I continued by saying "I feel as though I have known you for a long time." She expressed the same to me. I felt then that God had joined us together in one mind, soul, and spirit. This was in the winter of 1914-1915. This friendship to which both of us looked forward with much anticipation blossomed immediately into a full grown love affair and greatly enriched the lives of both of us.

In those days, it was customary for lovers who sought marriage to be properly discreet in disclosing their affections (particularly the girls), lest they be considered "forward" and of questionable reputation. Therefore, a declaration of love was usually preceded with some exploratory remarks to determine whether a warm affection, once declared, would evoke a similar response. After a few dates with Pauline, I was anxious to know whether she loved me as I loved her. This is how I found out: I asked her if she cared any more for me than just as a

friend. She replied that she did. With this assurance, nothing more remained to be done except to set the wedding date.

We were married two days after the end of school in the spring of 1916. The wedding was performed at the home of my wife's father by Elder W. A. Simpkins, an able Primitive Baptist minister.

After spending three days with my parents, Pauline and I moved next door into a little four-room house which I was building but had not completed. At that time, only one room was sealed. This is a part of the house in which we now live. We began housekeeping with some second-hand furniture, cook stove and cooking utensils which my wife purchased before we were married. My mother gave us a bed. I mention this to tell that we were poor of this world's goods but rich in faith and love. My father deeded me ten acres of land as a gift, and he sold me ten more. We are still living on this twenty acres of land.

I will relate here an embarrassing event which occurred on Friday before we married on Sunday. We went to Raleigh, the county seat, to purchase our marriage license. I had borrowed five dollars from my uncle to make the purchase. The cost at that time was three dollars. This left me two dollars. I suggested to Pauline that we get a few carnations for our wedding. She readily agreed. I had thought that fifty cents would buy several. She picked out six. I asked the florist how much I owed him and his reply was "six dollars." You see I only had two dollars left after purchasing our license. My wife saw that I was embarrassed so she opened her purse and paid the bill.

Words cannot fully express what my wife means to me now, and has since the day of our marriage. She is the greatest gift that the Lord has ever given to me. Solomon said, "Houses and riches are the inheritance of fathers: and a prudent wife is from the Lord." Prov. 10-14. God made a helpmate for Adam and surely my wife has been a helpmate to me. This I will explain more fully later.

My wife and I had seven children, five sons and two daughters, six of whom are now living. In order from the eldest to youngest they were James, Roderick, Howard (died at birth), Thomas, Dahlia, Frederick and Daphne, born between the years 1917 and 1932. All of them are married and have good wives and husbands. We have eighteen grandchildren and two great grandchildren. All of them are very devoted to us and we are devoted to them. None of our children have ever united with

the militant church, yet we have good reason to believe that they are members of the invisible church.

Building my house was a highlight of my early life. The sills were hewed from the heart of long poplar trees with a broad axe. Shingle blocks were sawed from a pine which a neighbor donated. The other timber was cut from my father's land and taken to the sawmill for sawing, which I paid for by working at the mill.

For several years I worked as a carpenter, earning as high as \$1.75 per day, which was good pay in those days.

After getting my lumber sawed, it was two years before I could save enough money to build my house and then I built much of it at night, while working for wages during the day.

I can now look back and see the hand of God in giving me the strength and health, as well as friends who assisted me from time to time, to build a small home to shelter my family. We have remodeled and enlarged the house several times to accommodate a growing family, but our master bedroom is part of the original structure.

I will relate another event which occurred during those days when we had little more than the barest of necessities. During the fall before I was to be married in the spring, my father gave me six pigs. However, I did not have feed for them. I fixed them a good straw bed to lie in at night. Each morning I would turn them out and they would go across a branch adjacent to our farm and into a large oak grove on the land of our neighbor, Mr. Tommy Young. The acorn crop was large that year. Each day the pigs would eat their fill of acorns and return to the pen at night. By late winter, each of them weighed about 100 pounds. We butchered them and thus had an abundance of pork for the following spring, summer and fall. David said, "O taste, and see that the Lord is good." Psalm 34-8

"O give thanks unto the Lord; for he is good: for his mercy endureth forever." Psalms 136-1.

CHAPTER THREE

Family

Before I proceed further, I think that I should tell my readers about my ancestors. My grandfather's name was William Adams. His father's name was James Adams, who moved to Wake County, North Carolina, in the year of 1810 from Rowan County and married a Miss Collins. They reared a large family. My grandfather, William Adams, married Emily Reaves. They had fifteen children, twelve of whom lived to be grown. My father, David Henry Adams, was the oldest child of this family and was born in the year of 1851. My mother, Mary Helon Strain, was born in 1858. They had nine children, four sons and five daughters. Robert, the oldest, born in 1878, died at the age of twenty five. Walter was next, born in 1881. Nora was the third child, born in 1883. Everett, was the fourth child born in 1885. Emma was the 5th child born in 1887. Effie was 6th and born in July 1889. I was born April 8, 1891. Fannie was born April 19, 1893 and Daisy was born August 4, 1895. All of my brothers and sisters, Emma and Fannie are now dead. My sisters, Emma and Fannie, were members of the Primitive Baptist Church, as was my brother Everett. Robert was not a member of any church; yet he had a hope and left precious evidence that he was a chosen vessel of God's mercy.

It may be of interest to note that my grandfather sold a slave before the Civil War for one thousand dollars and purchased a thousand acres of land for one dollar per acre, including the 20 acres on which I reside. My father was the first of the Adams family to unite with the Primitive Baptists. He first joined the Free Will Baptists but became dissatisfied with the doctrine they taught. He, as well as my mother, were firm believers in the doctrine of salvation by grace and faithful members of Willow Springs Church. Father passed away at the age of ninety one years and eight months. My mother lived to be ninety two years and eight months.

"Serve the Lord with fear and rejoice
with trembling." Psalms 1-11.

CHAPTER FOUR

Beginning a Business Career

I will now return and relate some of my experience from the time I was married. We were very poor in this world's goods. My wife and I struggled to earn a living. We farmed a little through the summer. She housed the most of our crop in the fall while I worked at the carpenter's trade in the late fall and winter. This continued about three years and during this time Mr. J. W. Blalock, who was considered to be the wealthiest man in our township, together with his nephew, Charlie Adams, approached me about operating their cotton gin. They offered to furnish the equipment and capital if I would be the manager and for this I was to receive half of the annual proceeds. The gin was small and referred to as a one-stand gin. It had a wood-fired boiler. I accepted the offer. I earned about \$300 during the ginning season of the first year (a four month period) which was good pay for a beginning. This marked the start of my business career. It was then suggested by Mr. Blalock that we put in a three-stand gin system, to be operated with an oil engine. The new gin would be fully automated whereby the cotton would be taken up with a suction pipe and carried directly to the gin where the seeds were extracted and from there to the press, all without being touched by hand. The total cost of this new installation was about thirty thousand dollars, an enormous sum of money in those days. I told Mr. Blalock that I had very little money that I could invest but I said that I was willing to work. He stated that we would borrow the money from the bank, and pay it back from the proceeds of the gin. It took four years of earnings, including those from our tobacco crops to discharge this debt. The bank never objected to renewing our notes annually until payment was complete since Mr. Blalock had signed the notes to guarantee payments. At this point, my uncle, William Adams, a well-to-do farmer, joined our business firm. We purchased a new gin and Charlie Adams and I operated it for twenty years. Often we ginned forty to fifty bales of cotton in one day. We also bought much cotton and cotton seed from our gin customers. All of this required much bookkeeping. Sometimes it would be midnight before I went home. My wife always waited for me and served me a warm supper. She then posted my previous day's work. Often it was one to two a. m. before we retired. We were up early and

had the gins running by dawn. This was repeated every fall for twenty years.

During these years, we expanded our business into other fields, principally a fertilizer dealership and the operation of tobacco and cotton farms. In all of our business endeavors we enjoyed much success.

At the age of 44 I was encouraged by the leaders of our community to be a candidate for county commissioner of Wake County. I confess that little persuasion was needed since I have always been interested in government. I was elected and continued in this office for 16 years.

"The Lord is my light and my
salvation: whom shall I fear? The Lord
is the strength of my life; of whom shall
I be afraid? Psalms 27-1.

CHAPTER FIVE

Call to the Ministry

For about nine years I was not burdened with church discipline. My father and the other deacons, as well as our pastor, had the responsibility of all church matters. These nine years were a rest period for me. My wife and I attended our church regularly as well as the correspondent churches. Of course she could not be present on every occasion as we had at this time several small children. Our zeal and love for the church would often cause many brethren to ask me if I did not feel the burden to speak in public. My answer would always be "no." I did feel some impression, but not enough to say yes. However, one day about nine years after I united with the church, I was walking up and down in front of the gin stands, and a serious, solemn feeling came over me that the Lord would soon call me to labor in his vineyard. I seemingly brushed the thought aside and said to myself this was only my imagination. I continued on with this feeling until one day the following November when I was traveling on the highway toward Raleigh, an audible voice spoke to me and said, "Show my people their transgressions and the house of Jacob their sins." I did not know at that time that these words were in the Bible. I later found them recorded in Isaiah 58-1. When these words were spoken to me, I became unconscious of my surroundings. I appeared in a pit which seemed to be about nine feet in diameter and thirty feet deep. I saw myself in the middle of the pit. Men were standing around me; one half of them had spears and were piercing me on every side. The other half had pity and compassion on me. In my distressed condition I cried out and said, "Lord I cannot bear this." Immediately, Jesus appeared in the pit. He was the size of an infant. He moved upward out of the pit. I came up by His side. Jesus did not take hold of me and I did not take hold of Him. I remembered coming up to the top of the ground, and we went on up into the sky. Thus the vision ended. It seemed to me that I had been in this condition for three hours; yet it could not have been more than a moment, for when I came back to myself, I had hold of my automobile steering wheel and, as best I could recall, I was approximately at the same place on the road that I last remembered before the vision started.

After the above experience, my burden grew heavier, and my

rebellion grew in determination. I said, "Lord I will die before I will stand as a mouthpiece for Thy people." I said, "I am too ignorant and unlearned to even make the attempt." I mentioned the names of two or three good brethren who were much better educated than myself. (My education was limited to the seventh grade and a short business course.) I said, "Call one of them, as any of them would make good preachers." My petition to God was in vain. My burden grew heavier. I then said, "Lord, if it is Thy will that I should speak in Thy great and Holy name, give me more evidence that I am called." Following this I had a vision in which I was standing in the pulpit and a large congregation of people was seated in front of me. Jesus was standing on my right side. He put every word into my mouth and each word went forth from my mouth without any effort on my part. Jesus spoke to me and said, "Floyd, you are a broadcasting station, and every one whom I tune in will hear." I could not accept this as being sufficient evidence that I should preach. I was like Gideon, who, when God called him, could not feel certain that the Lord would deliver Israel by His hand. The first evidence he received was not sufficient. He desired the second. The Lord granted his request. See Ex. 6-37 to 40.

I continued to rebel against God until He brought me through another great affliction. One Friday night when I lay down on my bed, I was taken with an excruciating pain in my side which I thought to be kidney colic. The misery became severe. I felt that this affliction was put on me because of my rebellion. I then tried to pray by saying, "Lord, if you will remove this pain, I will go before the church at Willow Springs and make the attempt." In less than five minutes my pain was gone. I had a good night's rest and slept until morning. When I awoke I was tempted by an inward voice which said, "Floyd, why did you promise God that you would stand before His people at the next meeting? You would have been well anyway." I answered, "you are right, and I do not feel bound by my promise."

About 10 o'clock a. m. that morning, I left home with some of my brethren to attend church in Durham, North Carolina. About half way to Durham the pain became severe in my side again. I said, "Lord, if you will remove this pain I will not be rebellious any more." In a short space of time the pain was gone. Again, an inward voice spoke to me and said, "Why did you promise God that you would preach if He would remove the pain? You would have been relieved of this misery even if you had not promised." I replied, "you are right and I am not going

to stand in the presence of His people at the next meeting." When I reached the city limits of Durham, this pain became severe again. I pleaded again, "Lord do remove this pain and I will not be rebellious any more." In less than five minutes the pain subsided. The remainder of that day and that night until midnight was consumed with successions of pain, promises, relief and doubt, in that order. Every time God removed the misery, I was just as rebellious as ever. I spent Saturday night with Brother Herbert Rambeau. Before I retired, I knelt down beside the bed and made a vow and said again, "Lord, if you will remove this pain from my side I will not be rebellious any more." God removed the pain, and by His grace I was enabled to keep my promise. The following Saturday was meeting time at Willow Springs Church, and the first opportunity for me to keep my vow. I cannot find words to express the miserable state of my mind during the whole week. I felt to be ignorant, unlearned and unprepared for this great undertaking. One night while feeling depressed, I took my Bible and opened it and I said I would read the first verse that my eyes fell upon. My eyes fell on these words: "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Eccl. 5-5. I said to myself, "There is no comfort for me here, for I have already vowed." Not yet being settled in my mind as to what I should do, I visited my pastor, Elder C. B. Hall. I laid my case before him. He said, "Brother Floyd, I would advise you to go before the church and relieve your mind." I also visited Elder Xure Lee (a true servant of the most high God). I laid my case before him. He gave me the same advice. When the meeting time arrived at 2:30 p. m. Saturday, I was in a tremble. I had suffered so much that I was really glad when at the end of the conference Elder Hall turned to me and said, "Brother Floyd, get up and relieve your mind." I stood up and spoke for fifteen or twenty minutes. I cannot recall one word I said, but I do know this — when I sat down, my burden was gone and I felt that I could almost float in the air. On Sunday morning I still felt light and happy. Elder Hall said, "Brother Floyd, do you have a word for us this morning?" My reply was this, "If I always feel as I feel now, I never expect to get up again." He quietly said, "You may sit still now, but the day is coming when the church will call for your services and when the hour of service has come the deacons will say, "Brother Adams, go into the stand, it is time for service; then you will not be able to consult your feelings; you will have to go whether you feel like it or not." I made no

reply, but I recall thinking to myself that I would not go unless I felt inclined to do so. Alas, how mistaken I was! My home church immediately liberated me to speak anywhere that I felt impressed to go. I visited several sister churches. Sometimes I felt a little liberty in speaking and at other times I felt that what I said was almost a disgrace to the cause. I felt so despondent that I said as did Jeremiah, "I will not speak anymore in His name." I strongly thought of giving up the attempt of ever rising before the church again. I consulted my wife about the matter. I always considered her judgment to be safe and sound. She, like me, hardly knew what to advise. At times, I did not get a word of encouragement from the brethren, not even from my pastor, Elder Charlie Hall. His wife (a sweet and lovely mother in Israel) said to me, "Brother Adams, you need not feel discouraged because Charlie does not offer you and encouragement, for he never praises any young gift."

Sometime after this, I went to Angier Church, and believing the Elder Hall would call upon me to speak, I read some words that I thought would be a suitable text on Saturday night before. I turned the leaf down and put the testament in my Sunday coat pocket to make sure that I would have it ready when called upon. I then retired for the night. The next morning I shaved and put on my coat, and my wife, our two children and I went to Angier Church. I took a back seat behind the brethren. When I felt that the time was drawing near for Elder Hall to call on me, I said to myself that I had better acquaint myself with the subject. I searched every pocket. I then turned the lapel of my coat up and found that I had on my work coat instead of my Sunday coat. When called upon, I arose, thinking I would apologize for my appearance. Suddenly my mouth filled with an overflow of words. I was like John. In his belly the book that he ate was bitter. But in his mouth his words were sweet as honey.

"Be of good courage, and he shall strengthen your heart all ye that hope in the Lord." Psalms 31-24.

CHAPTER SIX

Some Experiences as a Pastor

My ordination took place at Willow Springs Church on the second Sunday in September, 1927, and was administered by my pastor, Elder C. B. Hall, and Elders Xure Lee, E. C. Jones and Frederick W. Keene. I had been supplying for Little Creek Church one year before this and that church called for my ordination. I am still serving as pastor of Little Creek Church, and have done so continuously for a period of forty four years. Elder Hall passed away in January after I was ordained in September, 1927. At the time of his departure, he was serving four churches — Mebane, Durham, Angier and Willow Springs. After the good Lord took him away, three of his churches extended to me a call, which I accepted the following March, 1928. I am still pastor at Angier and Willow Springs (the latter being my home church). I served as pastor of Mebane Church in Orange County for thirty-two years, meeting monthly on the second Sunday. Mebane is sixty-five miles from my home at Willow Springs. After serving Mebane about four years, the membership of Wheelers Church in Person County called me into the pastorate of that church. I remained there twenty-eight years and baptized over fifty members. In fact, I have baptized most of the members in the churches I am now serving. I served at Wheelers and Mebane churches on the same weekend, visiting each church on Saturday and Sunday, a distance of eighteen miles apart. I went to Wheelers on Saturday at 2:30 p.m. and Mebane at night. I then spoke at Mebane on Sunday morning and Wheelers at 2:30 p.m.

As I grew older, the travel to Mebane and Wheelers became more tiring, so I resigned the pastorate of these two churches and accepted the pastorate at Raleigh Church, which is only sixteen miles from home. I visit the churches at Wheelers and Mebane occasionally. The members seem much like my children. This is true of all the churches I am now serving. There is a spiritual tie that excels all natural ties. At this writing, I am nearing my eightieth birthday which will occur on April 8, 1971.

Early experiences in the ministry

I will now return and tell you some of my experiences during my early ministry. I supplied for Elder Hall at Mebane, Willow

Springs, and Angier, occasionally. For more than a year, I had but little liberty to speak. I only had about two subjects on which I could speak with any degree of liberty and felt that I was wearing thin the patience of my brethren and sisters by using the same subjects over and over. One Saturday night, I went home with a brother from Angier Church. That night I tried to beg God to give me a new subject for Sunday. About daybreak, before I arose, these words came into my mind with some force: "Two went up to the temple to pray, one was a Pharisee and the other a Publican. The Pharisee stood and prayed within himself. He thanked God that he was not as other men. He fasted twice a week. He paid tithes of all he possessed. He was not an extortioner nor an adulterer, nor even as this Publican. The Publican stood afar off, and prayed, saying, "God be merciful to me a sinner." Jesus said, "This man went down to his house justified rather than the other." I could see a great beauty in this subject. The Pharisee was a law worshipper and the Publican a gospel worshipper. The subject began to enlarge, so much so that I was anxious to get to Angier Church. While going on to church, I said within myself that a large crowd will be at Angier church today and when I deliver this discourse, not only the members of the church, but the whole congregation will come up to shake hands with me and say, "Floyd Adams, this is the greatest sermon we have ever heard in this house." I was real anxious to get to the church. Sure enough, there was a large congregation. I said within myself, "I hope no other minister will be present for I want to consume the time." When I arrived, Elder D. G. Staples was there. I usually appreciate the presence of my ministering brethren, but this was one time I wanted the whole hour, or more, to myself. I said within myself that I hoped the deacons would put me up first. This they did by saying, "Brother Adams, you preach first. Then Elder Staples will follow." This pleased me immensely. I arose, requested a hymn, offered prayer, and then proceeded to read the verses, 10 through 14, of the 18th chapter of Luke. I had not been speaking more than five minutes before the whole subject vanished away like chaff. I sat down. The brethren asked Elder Staples to go forward. I assume he preached but, as for me, I was cut down and I do not remember one word he said. My head was hung in shame. I saw one deacon whispering to another. I did not hear what he said but I imagined he said, "We have known all the time that Floyd Adams could not preach, and we had rather for him to learn this

lesson himself than for us to have to tell him." I began to sink lower and lower. If any person ever went to the bottom, I did on this occasion. When Elder Staples finished speaking, the brethren asked me to close the meeting with a hymn and benediction. I felt so weak and miserable that I pulled myself up by laying my hand upon the book board. I opened the hymn and paused for a moment. I slightly turned my head to the left. At that time, an unseen power took hold of me. The words flowed from my mouth and for fifteen or twenty minutes I spoke with unsurpassed liberty and joy. I cannot recall one word I said, but the words in my mouth were as sweet as honey. See Rev. 10:9-10.

When the meeting closed, a friend came up to me and said, "When you got up the first time you were not in the right shape to preach but God reduced you down just right the last time." I thought I would not have any more trouble about preaching; that in the future when I arose God would fill my mouth with good and gracious words. But, as servants of God know, this was short lived. There are times when I enjoy speaking, but many times I feel to be shut up. Through this experience I have learned that it takes a brand new application of God's spirit each and every time we are favored to preach. Sometime after I was let down so low at Angier church and could not speak on the subject of the Pharisee and the Publican, I asked my pastor, Elder Hall, why it was that I enjoyed my thoughts so much while I was at the brother's home and all the way to the church, but then was cut off. He replied, "Brother Floyd, you sucked all the honey out of the honeycomb and when you arrived at the church you did not have anything left but the comb."

I will now return to my call to the ministry, (if, indeed, I have been called). I could not see how I could give up my natural business and take the pastoral care of four or five churches, attend funerals and visit the sick at their homes and in hospitals. We now had a family to support. It was our desire to educate our six sons and daughters that they might have an equal opportunity with other boys and girls. Doing this would take money. I could not see how this could be accomplished since I would be away from home so much attending both business affairs and pastoral duties. There were times when I felt like I could not stand the pressure. But the Lord provides and opens a way when it seems to us that it is closed. God did provide. My wife immediately solved the problem. She took the responsibility of the home affairs in hand. She, together with

our children, grew vegetables, raised pigs, chickens and eggs, baked cakes and pies, and sold the produce on the curb market every Saturday. By her hard labor and endurance, she provided food and clothing for our family. Her purse was known as the family treasury. God made Adam a helpmate. He made a helpmate for me. With her income to support the family, we could let the proceeds from our business and rental income from tobacco crops apply toward our children's education. We also reared two orphan children (my wife's cousin, Gaynell Howell, and my niece, Mary Lynn Peedin, daughter of my sister, Emma). We gave them equal opportunities with our own.

I do not mean to be critical of others, but when Sunday morning came, we took our children with us to church. When I went a far distance of sixty-five or seventy miles to serve Mebane and Wheelers churches once a month, it was not always convenient for my wife to go; yet, she took them to the nearby churches of our faith. It was our desire to train them up in such way that when they got old they would not depart from it. Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. Solomon did not say that a child would not depart when he was young.

After my resignation as pastor of churches at Mebane and Wheelers, Elder J. M. Mewborn served them five years. Thereafter, Elder Burch Wray was called and is now serving them. Both of these Elders are lovely brethren and well rooted and grounded in the doctrine of salvation by grace. Not only this, but they believe that we are kept by the power of God through faith; as Peter said, "Ready to be revealed in the last time." 1st Peter 1:5. It is a blessing of God for a church to have a pastor who can separate law from gospel, and know and teach his hearers the difference between the work of man and the work of God, who works in them both to will and to do of His good pleasure.

"When my Father and my Mother
forsake me, then the Lord will take me
up." Psalms 27-10.

CHAPTER SEVEN

A Great Love and A Good Hope

Now, I will relate a portion of my belief. For the first twenty-two years of my labor among the Baptist I believed that we were saved by the grace and mercy of God. Yet, I believed that after we were regenerated and born of the spirit of God that we could do good and receive the blessings of God. This was the general belief among many of the Elders at that time. There were a few ministers who would not accept this doctrine, however. They taught that you are blessed to do and not blessed for doing. This was, and is, the doctrine so precious to my wife. She labored hard at times to show me the difference between being blessed to do and blessed for doing. Her efforts were in vain. Elders J.W. Wyatt, Samuel McMillian and G.W. Hill were among those who taught that we are passive in regeneration and possessive in obedience. I believed that we were passive in regeneration but active in obedience. I did not deny the doctrine that they set forth; yet, it was not according to my belief. We cannot teach men to know the truth of God's holy and sacred word. "All of thy people shall be taught of the Lord." My belief in being active in obedience and receiving blessings from God continued with me until it pleased the Lord to show me that I was totally depraved.

In a vision, I stood before Him naked with the exception of a black band that was drawn around my abdomen. From the lower border of this black band to the tip of my toes, all the skin was off my body as high up as I could see. Little worms were devouring my flesh. I was nothing but a mass of corruption from the sole of my feet to my head. I could then see that it was not altogether the sins that I had committed that caused me to be a sinner but rather what I was, and am. And what am I? Nothing but sin. I saw that all the perfection was in Jesus Christ and all the imperfection was in me. It was made clear, and I saw that our sins are imputed to Jesus Christ and His righteousness is imputed to us. I could then understand the truth of what Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption." From the time I had the above experience, I have published and taught that man is totally depraved and not able to perform one service in God's kingdom unless he is blessed by the unerring spirit of God. I could read many scriptures with an understanding that was hidden from me

before. I could understand the truth of Revelation 22:14: "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city." The point I wish to make clear is this: We are blessed to do, not blessed for doing.

A death sentence

I will now return and write a portion of my experience, which began on the first Sunday morning in January, 1947. At the close of the preaching service I suggested a closing hymn. Deacon Brother, Wiley Young, interrupted and said, "let's sing 'Hick's Farewell'." No sooner had he said this than a death sentence was pronounced upon me. I thought I would die a natural death sometime within that year. We had three sons in the armed service in World War II. Roderick and Thomas had already been released. Our youngest son, Frederick, was in the Navy and stationed in the Hawaiian Islands. He was to get his discharge in October of that year. During the weeks and months following the sentence, I tried frequently in my weak and humble way to ask the good Lord to let me live long enough to see him once more. If he would grant my request, I would not ask Him to let me live any longer. Frederick came home sometime in October. My wife and I embraced him in our arms as we had Roderick and Thomas. Inasmuch as my prayer had been answered, I could not ask God to let me live another day. Soon after this, in November, or early December, I was in bed, lying on my left side. Suddenly, my heart began to beat and throb. It seemed that my heart was almost in my throat. I thought I was dying. I put forth all the effort I could to speak and tell my wife (who was lying by my side) and tell her that I was dying but could not utter a word. I turned over on my right side and my heart soon began to beat normal. Two nights later I had this experience again. Soon after this, I drifted into a melancholy state; I felt completely submissive with no anxiety about living or dying. This was the first time I could say, "Lord, not my will, but thy will be done." For two weeks I felt perfectly resigned to whatever the will of God was concerning me and willing to live or die as God chose. I cannot remember that I ever felt so resigned to the will of God before or since. During those two weeks it seemed as if I were both awake and asleep. I was in a melancholy state. Then I began to "wake up." And, when I became fully awakened, I had the sudden realization that I was in a new world. In a vision, the Heavens were declaring the glory of God and the firmaments were showing

forth His handiwork. I saw the fowls of the air soaring around in the heavens. Down below me, I saw two kingdoms. I thought that the lower kingdom represented bondage where the children of Israel were under the reign of Pharoah. The second kingdom represented the law dispensation in which the children of Israel were in the wilderness. In my vision, I saw all manner of four-footed beast and creeping things of every description. They were slain and taken up into the third kingdom. Their flesh was put into baskets. When the fowls of the air became hungry they would come down and feed out of the baskets. Paul had visions and revelations. He spoke of being caught up into the third heaven and saw things that were not lawful to utter. I cannot say that I was in the third heaven, but I do know that it was a beautiful sight to behold, and a place that I had never seen before. There was a sense in which I was out of this world for about six weeks. I seemed to have lost all interest in this world for about six weeks. I seemed to have lost all interest in this world and worldly things. I could witness with John, who said, "Love not the world nor the things of the world." My soul and spirit seemed to be united in praise to the glory and honor of God and his son, Jesus Christ. Worldly things, at that time, held no charms for me.

Here, I will relate some of the experiences I had during the six weeks I was lifted up. One day I was lying on my couch viewing the beauties of heaven when a salesman of oil burners for use in curing tobacco came to my home. When I answered the door, he said, "Mr. Adams, I am selling oil burners. We have an improved burner. If I could sell you one I think it would mean many sales for me in this community." As before stated, my mind was absorbed in the beauties of heaven. I said, "My friend, I do not need an oil burner for I am in heaven." What I said appeared to sound foolish to him but not any more so than what he said to me. I was in one world and he was in another. Lest my readers think I continued to stay high and lifted up indefinitely, I will say that I have needed some oil burners since that time. During the time that I was so lifted up, I would say things I would not dare say ordinarily. For instance, when I attended my regular service at Angier church, I walked up into the pulpit, turned around and said, "I am in heaven." After the service was over, one of the deacons walked up to me and said, "Brother Floyd, you are too high ; you will have to come down." I did not believe a word he said. I thought I would always remain up.

During this precious season, I attended our union meeting at Clement church. (The term "union meeting" refers to a meeting of all churches within our association of churches and is held on every fifth Sunday during the year.) When it came my time to speak, I arose and the first thing I said was, "I am a son of God; I was once a servant of sin but now I am a son of God." I then quoted the words of Jesus, "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever." John 8: 34-35. I continued by saying that I was a son of God by adoption. I then quoted the words of the Apostle Paul, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His son into your hearts, crying Abba, Father, wherefore thou are no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:4-5-6-7.

When I had the above experience I could say with a feeling of certainty that God was my Father and I was His son by adoption. During a short portion of this time when I was lifted up, the Bible appeared before me as an open Book. It mattered not where I read, whether the testimony of the Patriots, Prophets or the Apostles, I could read with an understanding. I was so thrilled that I went down to Brother Wiley Young's home. When I walked in the house I said, "Brother Wiley, if there is anything in the Bible that you and your wife wish to know, ask me." In a short while this Bible was sealed and since then I have never been able to read it with any understanding, except here a little and there a little.

It would take many pages to tell you how low I have been since that time. I believe the scriptures are put on record for our comfort. David said, "The Lord is my shepherd and I shall not want." Psalm 23: 1. I have had this experience. I remember waking up one morning while I was lying in bed and I was shedding tears of joy. My wife was up preparing breakfast. She came to the bed; I laid my arms around her and said, "Mother, I am in a place where there is nothing but love." I am not able to find words to express the greatness of this love. It is so wonderful and great. And even this is only a foretaste of what the chosen vessels of His mercy will receive after this mortal life. Peter said, "If so be that ye have tasted that the Lord is

gracious." I have often said, if this taste of God's love is so great, I wonder what the fullness will be.

Four Visions

During the six weeks that I was lifted above the things of this world, the Saviour appeared to me four different times over a period of about ten days. At His first appearance I stood before Him naked. I saw myself as nothing but a mass of corruption from the sole of my feet to my head.

Second Vision

During the second vision I had of Him, I was sitting in a chair near the corner of our living room. Jesus appeared, sitting in a chair on my left side. He had the ten commandments of His law written on a scroll. He stretched them out before me. He read the first three separately, beginning at the first. I acknowledged that I had transgressed each of them. He then drew His finger across the other seven, read the tenth one and said, "You have transgressed these, haven't you?" I humbly said, "Yes". Jesus then turned His face toward me and said, "Floyd, I have fulfilled these commandments for you and I have set you free." He then said, "If the son therefore shall make you free, ye shall be free indeed." Jno 8:36. I felt the power of these words in my soul. As result of these experiences, I now understand many scriptures for which I had no witness before. I had been redeemed from under the curse of the law. I now had a "good hope" through Jesus Christ. Paul said, "The law made nothing perfect but the bringing in of a better hope did, by which, we draw nigh unto God." Again, Paul said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Jesus Christ, hath made me free from the law of sin and death, for what the law could not do, in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit." Rom. 8:1-4. All of the above was revealed so plainly to me that I have not believed, nor taught, creature's works nor creature's righteousness from then until now. It is as Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." 1 Cor. 1:30.

Third Vision

If my readers will not think that I am overly presumptuous, I

will relate the third vision in which I saw my Saviour. One night I was sitting on my couch and Jesus appeared on my left side. He said, "Floyd, you are a prophet." He then disappeared. I meditated upon these words. I thought to myself that there are no prophets in the gospel day. Then I read in the scriptures where Paul said, "And He gave some apostles: and some prophets; and some evangelists; and some pastors and teachers." Eph. 4:11.

Until this vision, it had always been my impression that a prophet was one who was divinely inspired to foretell future events. However, reliable dictionaries give other definitions also. One is that a "prophet" is one who is gifted with more than ordinary spiritual and moral insight. John Gill in **Gill's Comentary** says that a prophet is a wise leader. If my vision was real and not imaginary, I am hopeful that the foregoing definitions are correct since I have had no revelations as to future events.

I first thought my modesty should not permit me to tell about this third vision but the next thought that came to me was, "How can I leave them out as though I should conceal some of the precious words that Jesus spoke to me?" I will say, however, that in spite of this vision, I continue to feel my inadequacy to labor in the Lord's vineyard and my shortcomings seem to increase as I grow older.

Fourth Vision

The fourth time that Jesus appeared to me, we were sitting in a chariot at my home. At first, the chariot moved off slowly toward the east. It was, it seemed, an open buggy. It was not drawn by any animal, neither did it have any shafts. I was sitting on the left side of the cushion and Jesus was seated on my right. I thought that He was my husband and I was His bride. He was clothed in an iron-gray suit and I was clothed in a neat, nice dress, (silk or satin) and slightly dark in color. As strange as it may seem, I felt perfectly composed in His presence, and I felt perfectly free to ask Him any question. I did ask Him many questions. He answered some but as to others, He remained silent. I recall, that I asked Jesus who the chief butler and the chief baker represented in types and shadows. He answered that the chief butler was a type of the Holy Ghost and the chief baker was a type of Jesus crucified. My readers will remember that the chief butler and the chief baker had offended the King. They were put into prison. Each of them had a dream the same night. They were distressed. Joseph was a

prisoner, also. He saw that they were troubled and he said to them, "Tell me your dream." The butler told him his dream: He saw a vine before him, and on the vine were three branches. It blossomed and brought forth grapes; Pharoah's cup was in his hand, and he took the grapes and pressed them into Pharoah's hand. See Gen. 40: 10-11. Joseph told him that three branches represented three days in which he would be restored to his former status as a butler. The chief baker proceeded to tell his dream. He saw three white baskets upon his head and in the uppermost basket was all manner of baked meats for Pharoah. Joseph interpreted his dream by saying that the three baskets represented three days. And, within three days he would be hanged on a tree and the birds would eat his flesh. See Gen. 40: 16-19.

I asked the Saviour who or what was portrayed in types and shadows by Sampson and David. These men lived in the legal or law dispensation. The conquest of the Philistenes began with Sampson and ended with David. Sampson was the strongest man who ever lived and David was a warrior. Jesus said that they were types of Jesus Christ, who is the author and the finisher of our faith,

It appeared to me that it took three hours to go from my home to the Holy Land (or Palestine). When we arrived at a certain place in the Holy Land, the chariot stopped. I looked over the dash board and saw a deep pit. It was so dark I could not see the bottom. It appeared to me that this was the pit from which the Lord excavated me fifty-three years ago. On the right side of the pit I saw a huge rock in which a piece was carved out and these words came to my mind, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isaiah 51: 1. As I looked back over my past life of travel for fifty-three years I thought of the many trials and troubles I had passed through, but one glimpse of Jesus expelled all the sorrows I had ever endured.

In this vision I knew a man whose lips were kissed by Jesus with a sweetness that is without equal and a love that is boundless. This experience recalled Solomon's words, "Let him kiss me with the kisses of his mouth: for thy love is better than wine." Songs of Solomon 1:2.

When the chariot stopped at the pit, Jesus disappeared. I then appeared at the place where Jacob fed his Uncle Labon's sheep. I viewed the surroundings and then I appeared at Ford Jabbak, where Jacob wrestled with a man (or angel) until the break of

day. See Gen. 32:24. At this point, my vision closed. I feel that I should explain to my readers that I have never seen the face of Jesus as I see people in the light of the sun. My vision was more like being in a quarter or half moon light. It might be better to say as Paul did, "We see through a glass darkly." 1 Cor. 13:12.

Shouting in Church

I will relate another experience I had during the six weeks in which my mind was taken away from the things of this world. I visited Elder G.W. Hill in Greensboro, North Carolina and he took me to his appointment at Wolf Island Church on Sunday morning. During his discourse, he repeated the words of David, "He restoreth my soul." Those words had such an effect upon me that I laid my arms around him and shouted aloud. It had never been my inclination to give vent to my feelings in this way theretofore, but I had been down so low for a long time and now the Lord had lifted me so high, I could not refrain from shouting aloud and giving praise to His great and holy name. Before this time, I secretly criticized people for shouting aloud but if any one feels as I felt that Sunday morning, it will not be a matter of choice. When the soul is so enraptured and filled with the love of God and for those of like precious faith, we will do and say many things that we dare not utter at other times. At least, this has been my experience. When David said, "Praise the Lord Oh my soul and all that is within me praise His holy name," I believe that he was forced by the spirit of God to utter these words.

After being lifted up for six weeks, I could feel that I was gradually coming down to earth again. Oh, how I did wish that I could remain up forever and continue to view the beauties of heaven. I can see now that this would not have been for my good. If a servant of God should remain at the top of the ladder all the time, what comfort would this be for those who are down at the foot of the ladder.

Jacob saw a ladder that reached from earth to heaven. He saw the angels ascending and descending upon the ladder. He saw the Lord at the top of the ladder. If a servant of God does not know what it is to be cast down as well as to be lifted up, he can not preach to the comfort of those who are in Christ Jesus. Before I close this subject, I wish to say that the ladder which Jacob saw in the law dispensation was a type of Jesus Christ in the gospel dispensation. As proof of this, Jesus said to His disciples before His crucifixion, resurrection and ascension, "Ye shall see the angels of God ascending and descending upon the son of man." Jno. 1:51. These angels are the redeemed

family of God. There are a few times when they feel lifted up, but much of their time they feel low and cast down.

“Make a joyful noise unto the Lord,
all ye lands.”

“Serve the Lord with gladness: come
before his presence with singing.”
Psalms 100-1-2

CHAPTER EIGHT

Publishing Zion's Landmark

In 1948, I became Associate Editor of Zion's Landmark, a magazine which had been published since 1867 and which was recognized as a leader in publications which espoused the doctrine of predestination. Elder O. J. Denny was Editor. When he passed away, Mr. John D. Gold, son of the late Elder P. D. Gold and owner of Zion's Landmark, asked me to serve as editor. This I accepted. After Mr. Gold died, the paper became the property of "The Wilson Daily Times". I then purchased Zion's Landmark for the sum of two thousand dollars. The paper at that time had about thirteen hundred and fifty subscribers. This was about 1952. Before this, I had written pamphlets on "Joseph and His Brethren," "Solomon's Temple," and "Naomi and Ruth". I compiled these booklet form and published them under the title of *My Meditations*. I had one thousand copies printed and offered them to anyone who would send me a new subscriber. In this way we built up the subscriptions to approximately two thousand.

At this time, my wife and I labored together, endeavoring to publish a paper worthy of the name, "Zion's Landmark." However, we will leave this for our readers to judge. The owners of The Wilson Daily Times agreed to publish and mail our paper to subscribers.

At the time we purchased Zion's Landmark, I had little conception of the great responsibility that lay ahead. If my wife knew what I am about to write she would say, "no". But I think it only fair to say that she has born responsibility of correcting, proof-reading, and typing all the material that has gone into the pages of Zion's Landmark, except for reprints. She is well qualified for this work. My education is very limited. I will say, as did Elder P. G. Lester, "I never send an editorial for publication until it is corrected and proof-read by my wife." My wife is not only an able scholar in a natural way, she is also a student of the Bible. She can separate law from gospel and knows the difference between the works of man and the works of God, who works in His people both to will and to do of the Lord's good pleasure.

We cannot begin to enumerate the many blessings the God of mercy has bestowed upon us, both in a natural and spiritual way. We often marvel at how the Lord has been so good to put in

the minds and hearts of His people a desire to write articles and sweet experiences for publication in Zion's Landmark for the comfort and edification of those who are of like precious faith.

Many of our friends have made contributions by sending us the letters which they have received from their loved ones. For example, Sister Carolyn Alston of Decatur, Georgia, gave her permission for us to publish the letters of her late husband, Brother A. D. Alston, who was a major in the United States Armed Forces for many years. He was an able defender of the doctrine of salvation by grace. His writings bore testimony to the law and gospel and have been a source of great comfort to those who have been taught in the school of grace. It would be almost impossible to mention by name all of those who have been so loyal to Zion's Landmark, both in giving us liberal contributions as well as their living testimony to the truth as it is in Christ Jesus.

We have been associated with Zion's landmark since 1947. I am now seventy nine and my wife is seventy seven. By the grace and mercy of God, we are still able to look after our natural business, and my wife is able to prepare material for the publication of Zion's Landmark. I can say in truth that this has been a labor of love for both of us. It has been a feast to our souls. This, we prize far above the material things of this world — as these things will perish with the using — but Heavenly treasures are without end.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psalms 24-1.

CHAPTER NINE

Grace all the Way

I will now record more of the experience which I had in 1948. Up until that time I had not become dead to the law by the body of Christ. I still believed that after regeneration there was something we could do to receive blessings from God. It takes a death to the law to remove this "work system" in us. It took a sifting to remove the self work that Peter possessed before the crucification and resurrection of Jesus Christ. Before this time, Peter said, "Lord, I am ready to go into prison and into death. I will not deny thee." Jesus said, "Get thee behind me, Satan: thou art an offence unto me." Jesus further said, "Before the cock crows twice thou shalt thrice deny me." This came to pass the night the Saviour was crucified. When the little damsel, as well as two others, said that Peter was a Galilean and was with Jesus, Peter cursed and swore he did not know the Man. The truth is, he did not know Him. He had a love for Jesus but it was not according to knowledge; that is, Peter did not know that Jesus had all power in Heaven and in earth, and that he doeth according to His will in the army of Heaven and among the inhabitants of the earth. A sifter, when shaken, will remove the rubbish, dirt and faulty grains and leave the good grains in the sieve. Similarly, when God shakes this earthen vessel it removes self-works, self-righteousness and self-confidence. There are three things left in this earthen vessel which are never removed: faith, hope and charity. Paul said, "Now there abideth faith, hope and charity." He also said, in speaking of God, "Yet once more I shake not the earth only, but also Heaven. And this word, yet once more signifies the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain." Heb. 12:26-27.

Since the early part of 1948, when I trust God redeemed me from under the law and gave me a precious hope in Him, I have never preached what some call a conditional or "Time" salvation. To me, there is but one salvation. I now believe as David did, "He is all my salvation." I now see more clearly the doctrine that was taught by Jesus Christ and His Apostles. The principles which govern the church; that is, her order and discipline were made more manifest to me. I now began to take issue with those who taught for doctrine the commandments of

men. For this reason, many of my former associates turned to me a cold shoulder, but those who were rooted and grounded in the true principles became my bosom friends. Paul said, "For who maketh thee to differ from another?" 1 Cor: 4:7. God makes the difference between those who believe in part work and part grace and those who believe in grace all the way. I am reminded of a conversation I once had with an old negro sister. I attended a night session of an association of negro churches. When I entered the association ground, I saw an aged colored woman sitting in the front seat of an automobile and two younger ones in the rear seat. I pretended ignorance as though I knew nothing of the purpose of the meeting. A large crowd had assembled. I said, "Auntie, what is all this crowd of people here for?" She replied, "We is having an association." I asked, "What kind of an association are you having?" She promptly replied, "A Primitive Baptist Association." I again asked, "Is there any difference in the Primitive Baptist and other folks?" She said, "Yes, suh, boss, there is a difference. We believe in grace all the way." The poet said:

Grace all the work shall crown
Through everlasting days,
It lays in Heaven's topmost stone,
and well deserves the praise.

It is only those who have seen themselves totally depraved and raised up into the newness of life who can believe in salvation by grace through faith and that it is not of themselves but a gift of God. It is only in the light of God's spirit that we can see that all the imperfection is in us and all of our righteousness is nothing more than filthy rags. We are totally depraved. We are what we are by reason of what God has made His son to us. How did we come to know the truth of this? It was by the law of God. David said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psalms 19:7. As before stated, the law which was given by Moses reveals the enormity of our indwelling sins, but the law of the spirit of life in Christ Jesus converts the soul.

"Have Mercy upon me, O Lord; for I
am weak! O Lord, heal me; for my
bones are vexed." Psalms 6-2.

CHAPTER TEN

My Refusal to conduct Funeral Services with Ministers formerly in our Fellowship

I will now relate an experience that I had in the year of 1948 with reference to not holding funeral services with those who separated themselves from our body. Sister Florence Robinson of Jenkintown, Pennsylvania, asked me to state my reason. This I did. I am recording a copy of a letter that I wrote to her on April 23, 1964, which is self-explanatory. (Portions of this letter are repetitious of some of my experiences heretofore related, but I feel it necessary to repeat them in order to adequately set forth my reasons for not holding funeral services with those formerly in our fellowship.)

Dear Sister Robinson,

I am glad to answer your question to me: "Would you be willing to write me a letter and state your reason why you refuse to hold a funeral service with those who have been, but are not now in your fellowship?" I have repeatedly explained my reason to many of my Brethren who are in our fellowship, as well as to others who separated themselves from us in 1926 and 1927. I do not remember that I have before been requested to give a written statement, but I am quite willing to do so at your request; although it is with much fear and trembling, and humbleness of heart that I make the attempt, and I implore the blessing of my God in the endeavor. The subject is so sacred to me that I often shed tears when I am called upon by others to explain the position which I have taken.

After the division in the Little River — my home Assosociation, (which was a sad experience to me) took place in 1926, I continued to conduct funeral services, when called upon, with the ministers who were separated from our body. This I continued to do for about twenty-two years. The question now is: Why did I discontinue to hold funeral services with those whom I had formerly held services with for so long?

To make myself better understood and give a more complete explanation, it seems necessary that I go as far back as the Sunday in January 1947, and review a portion of my experience. On this particular day, I was at Angier filling my regular monthly appointment there, when at the close of the service, Deacon Wiley Young said: "Let's sing Hick's Farewell." (No.

623 in Loyd's Hymnal) Instantly, a sentence of death came over me with the feeling that I would pass from this life sometime before the first Sunday in January 1948. In other words I forcibly felt that I would die within the following year. As you may assume, I spent some miserable days, weeks, and months during a portion of that year. I continued to serve five churches of which I was pastor.

I could not be reconciled to die and leave my dear wife, children, brethren, sisters and friends behind. It was not that I thought I would be banished from the presence of God, for I had a hope of heaven, although at that time it was not what the Apostle Paul termed a "good hope": "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work." 11 Thes. 2: 16,17. I had not fully become dead to the law. Paul said, "The law made nothing perfect but the bringing in a better hope did, by which we draw nigh unto God." I received a good hope later, which I hope to explain before closing this letter.

As before stated, I could not be reconciled to die. During this year of 1947, our youngest son, Frederick, was in the navy and stationed in the South Pacific. The continual cry and crave of my heart and soul was, Lord, if I must die, be pleased, O Lord, to let me live long enough to see my son's face once more. He was discharged and came home in October of 1947. When my wife and I had kissed and embraced him, I realized my prayer had been answered. I did not have the heart to ask the Lord to let me live any longer, and I became reconciled to the will of God. In my soul, I said: Lord, not my will but thine be done.

In the early part of December 1947, I lay down one night and turned on my left side. My heart began to throb, and I thought I was dying. I made several attempts to tell my wife. (She was lying by my side) but I could not speak; but after a few minutes in this condition, I began to recover, and it soon passed off. Two nights later, I had a recurrence of this condition, and again I made an effort to tell my wife that I was dying, but could not speak.

After this for a period of about two weeks, I was in a state of despondency and depression. I was miserable and troubled, when suddenly in an instant, I awoke in a new world. I cannot describe the beauty, peace and happiness that it was my privilege to enjoy. This was only a short duration however, but

it was an experience I have never forgotten. For a period of six weeks I lost interest in the material things of this world. I could then embrace the words of John: "Love not the world neither the things that are in the world." 1st. Jno. 2: 15.

Sometime during the early part of 1948, Jesus appeared to me in my living room, and I stood before Him naked, except for a black band drawn across my abdomen. From the lower part of the black band down, and from the upper part of the black band to my head, the skin appeared to be off of my body as far as I could see, and little worms were devouring my flesh. I was the filthiest creature that I have ever beheld. I was corrupt from the sole of my feet to the head. I viewed myself as being the chief of sinners. Until this time I had always thought of my sins and transgressions were the cause of my being so vile, but I now viewed myself in a different light. I now realized my sins were the product of a vile creature, and that it was not necessarily what I did, but what I was and am as of today. What am I? I am nothing in my nature but a mass of corruption. David said: "Behold, I was shapen in iniquity: and in sin did my mother concieve me." Psa. 51:5.

I here pause to say, I feel that I would dishonor the God in whom I trust, if I should say that I do not possess a righteousness that was wrought out by Jesus Christ, the only righteousness a human being can possess, and this is of the Spirit of God. When I saw myself as the vilest of the vile, as before stated, I was sitting in my living room, and Jesus appeared to my left. He stretched out His arm and hand before me, and in His hand was an open book containing the ten commandments written out. He read these to me and when he had finished reading them, I humbly acknowledged that I had transgressed every commandment of His law, and I felt to be the image of guilt. Then He turned His face toward me and said: "Floyd, I have fulfilled these commandments for you and I have set you free."

Words are inadequate to express the joy that was in my soul, it was so great and of such great magnitude that my soul was filled with joy and love for everybody and every thing of God's creation. These words of Jesus gave me the Good Hope, I mentioned above, which is better described and stated by Paul as a Better Hope. This hope has never faded away. This hope is one that abases man and praises God. Paul said: "The law made nothing perfect but the bringing in of a better hope did, by

which we draw nigh unto God." Heb. 7: 19. This Better Hope is Christ the Hope of Glory in our souls.

This righteousness which I profess to have was not worked out by me, neither did I inherit it from our forefather Adam. It is the imputed righteousness of the Lord Jesus Christ. If we be the children of God, we are by reason of what God has made His Son to us. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1: 30,31.

During this six weeks that I was so blessed to know the Lord, I was a witness to words spoken by Mary before the birth of Christ: "My soul doth magnify the Lord, and my Spirit hath rejoiced in God my Savior." Luke 1: 46,47. It seemed to me that heaven and earth were filled with the glory of God. One morning during this wonderful experience, I awoke and tears from my eyes were flowing freely for joy. My wife was preparing breakfast and she came to my bed and I laid my arm around her and said: Mother, I am in a place where there is nothing but love. I loved all mankind and felt that every person loved me. The best that I remember, I had this experience in February, 1948.

I will now make the attempt to at least write a portion of my experience which led to my action in reference to serving in funerals with those who are separated from us. As before stated, this division took place in our association — The Little River — in the fall of 1926. I was separated from some of my dearest brethren. They were my bosom friends. I dearly loved them then and I love them now, although the difference in our religious principles has had some effect on our relationship and association in life.

On Monday morning after the fourth Sunday in March, 1948, I awoke engulfed in a deep, solemn, fearful mood which was piercing my soul. I did not hear an audible voice, but in a sense this command with force: Take no part in any form of worship with those who are separated from your body: wait until reconciliation is made. I was **caused to consider** and was **brought to ponder** the matter **very seriously**, and a question forceably came into my mind: **What is the difference in sacredness between a church service and a funeral service?** Are they not alike hallowed: The service is conducted in the name of Father and Son, our Lord and Saviour, in both in-

stances. They have left our church, and in so doing they have left our order.

I was so troubled that my soul cried out to God. I said, "O, Lord, how can I refuse to have funeral services with those with whom I have held services for twenty-two years?" At this point, I became so very weak physically; and I was miserable. I said within myself, "I cannot refuse to do as I have before done. To face some of these brethren whom I dearly love, (even though we are separated) and tell them my present exercise of soul, is more than I can possibly do." In fact, I said, "Lord, I cannot do this. Without a change there is nothing that I can do, but continue as I have in the past." I remained in this low, weakened condition for a period of approximately three hours, when suddenly a Spirit seemed to penetrate my whole being. I cannot describe the immensity of the strength that was given me. I felt to be as bold as a lion, yet harmless as a dove. I said within my soul, Lord, with the strength and grace thou hast given me, I can humbly and tenderly approach my former associates in the ministry, and tell them that I cannot continue to hold funeral services with them until reconciliation is made. This straightforward, bold, yet harmless spirit remained with me for something like three hours again, but suddenly it left me, and I sank in despair. I was without strength, with no power to resist what I felt the lord had enjoined upon me, again I remained in this condition about three hours. (I have never known why, but each time I experienced this unusual occurrence, it lasted me approximately three hours, until the last occurrence.) I cannot find words to express how miserable I felt, when suddenly, the Spirit that lifted me up, as before, returned, and I felt built-up and able to over-ride the apparent difficulties again. After about three hours, I again had a relapse into the wretched, helpless condition, and the third time I experienced the return of the Spirit that again brought me strength, confidence and humility, and this time it continued with me.

This experience together with many others of a similar nature, have taught me the truth of what Jesus said, "Without me ye can do nothing." And I can witness with Paul: "I can do all things through Christ which strengtheneth me." I have never mentioned this portion of my experience while in the pulpit, nor published it in our paper. I feel it was especially for my benefit and learning. However, when called upon, I give my reason for the position I have taken with meekness (I hope) for that is the way I feel, and with fear. I certainly do not have any

malice in my heart toward those who are affected thereby, either directly or indirectly.

There are many precious brethren who I have in times past enjoyed the fellowship of, and I love them now, even though we are not associated together in a church capacity, and it is my humble desire never to speak of them in a reproachful manner, nor in any unbecoming manner. I cannot say I am entirely free from this, but never do I do so, without a sense of remorse and rebuke. So often I am made to cry out in my soul as David did: "Set a watch, O Lord, before my mouth: keep the door of my lips." Psa. 141: 3. I am often reminded too, of the words of the Apostle Paul's reminder: "Speak evil of no man," and this is the advise I try to conform with, but again without Him we can do nothing.

When the impression to discontinue association with those who have gone out from us, in any form of worship came and I was made able to defend my position, and state it to them I immediately went to the home of one that was near and dear to me to state to him what had happened to me. I said, I had funerals with your people in the past, but I cannot do this any more. I then related my feelings to him even more fully than I have stated it herein. He had but little to say, but I have never heard of him speaking of me in any reproachful or critical manner. An Elder among them, who was one of my closest friends before the division, came to my home after hearing that I could not have another funeral with him nor his associates, and said that he desired to hear the reason of my position from my own lips. I related my experience to him as I did the other brother whose home I visited. Both of us wept and shed tears. I explained to him that I felt bound by the deep impression I had previously felt in my soul, and that I believed was of God. I can truthfully say that my impression to do as I did was not accompanied with any feeling of malice or hate, for without the humbling and convincing experience that I went through, I could certainly never have made this move. It was not my desire so far as my nature was concerned. It took crucifying of the flesh to bring me to this. God is all-powerful and He is Lord of lords and King of kings. The inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?

I realize that my letter is becoming too lengthy, but an Elder several years ago said that Elder ——— (I will call no names

for either of the two) separated from his association carrying a following of several churches. He said for sometime after that they had funerals together, but he said, Elder ——— made a false statement against him, and that he would not have another funeral with him. Oh, I thought, how terrible: If this is the only reason you have for not continuing to conduct funerals with Elder ———, I can only see the manifestation of the fruits of the flesh.

I have been queried several times as to why I had funerals with the various other denominations in my surroundings; but my answer is: I have never felt an impression to discontinue taking part in funerals with their ministers. We have never been a united people in the doctrine, which is so important to me, and since we have never been together, it cannot be said that we have ever been separated. We live and associate together or in the neighborhood as neighbors with the knowledge that the Old School Baptist and they are entirely two separate religious sects, whose principles of doctrine are so different that there is no confusing of them.

It may be that many cannot accept my position which I have explained above. If so, I can only say that I am sorry. It is a matter over which I have no control. There are and have been different opinions among good brethren as to what constitutes order among us, and these opinions have often led to sad divisions, and I for one have suffered much as a result of same.

In conclusion, may I say that whatever the difference is between my brethren and me, it is a friendly difference so far as I am concerned.

Sister Robinson, I hope my explanation of this matter is clear and understandable. This conviction has controlled my action in reference to holding funerals with those where our fellowship has been broken.

Yours in Godly fear and fellowship, (I hope),

T.F.Adams
Willow Springs, N.C.
April 23, 1964

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works." Psalms 9-1.

CHAPTER ELEVEN

Learning the Difference between Law and Gospel

Looking back over my past experience, I think of the year 1947 as being the darkest period of my public ministry. Instead of dying a natural death, to which I felt sentenced, I became dead to the law. Paul said to the Roman brethren, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should bring forth fruits unto God." Rom 7:4. It was at the beginning of the year 1948 that I seemed to wake up into a new world. I could then witness with the Apostles and Prophets in many things which are recorded in Holy Writ that were dark and cloudy before. It appeared to me that I was a new creature. Old things had passed away. Paul said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Rom 5:7. This was the beginning of my separating law from gospel. It was clear to me, and I could see the difference between the works of man and the work of God, who works in us both to will and to do of His good pleasure. I have felt thankful in my heart to the God of all grace for preserving me whereby I did not deny His absolute sovereignty over all things, yet I did not understand it. I felt to say as Elder James Wilson, who said, "I do not understand this absolute predestination of all things, but I dare not deny it." There are many good brethren who do not see this sacred truth, yet you can walk and preach with them as long as they do not deny these glorious principles. If a man who professes to be a minister of the gospel and openly declares from the pulpit that God did not make the devil and had no purpose whatsoever in the wicked acts of men, what can he be but a heretic? Paul said, "A man that is an heretic after the first and second admonition reject." Titus 3:10. It is a denial of what Joseph said to his brothers. "Ye thought evil against me but God meant it unto good to bring to pass as it is this day to save much people alive." Gen. 50:20.

False teachers or false preachers are now and have ever been very numerous since the days of the Apostles in the Churches of Jesus Christ. Before I was blessed to see the true light, I thought that Peter had reference to the Armenian world, but not so. He said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord

that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:1-2. These false teachers are known by the fruit they bear. Their leaders strive for mastery and cause divisions in the churches. They often have many followers. This I have lived to see over the past thirty years. I have nothing to boast of but so much to be thankful for, knowing if it had not been for the goodness and mercy of God I would have followed their pernicious ways. My association and sweet fellowship have been, and are now, with those who honor the doctrine of God our Saviour and teach that salvation is of the Lord, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5.

Law and Gospel

I have often been asked, "What is law and what is gospel?" The law sets forth the righteousness of God; but the gospel is the power of God unto salvation to everyone that believeth. See Rom. 1:16. "The law was given by Moses, but grace and truth come by Jesus Christ." Jno. 1:17. The foundation of the law is the ten commandments. What a sinner does when he is convicted of sins and transgression is to flee to the law for refuge. That is, he endeavors to keep the law with the hope of appeasing the wrath of God and thereby be justified.

If there is no justification by the law, then what could be its purpose? Paul answers this by saying, "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom 3:20. The law, when applied to the sinner, is what a plumb line is to a log. It takes the hewing ax to straighten the log; even so it takes the sword of God's spirit to remove the crooked places and straighten the sinner.

The prophet said, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Isaiah 40:4. Paul said, "What shall we say then? Is the law sin? God forbid, nay, I had not known sin but by the law, for I had not known lust except the law had said, Thou shall not covet." Rom. 7:7.

When the sinner is delivered from the curse of the law, he is no longer under the law, but under grace. For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death. See Rom 8:2. The difference between law and gospel is this: the law robs you of everything that you possess, supplies none of your needs, and leaves you with nothing. See

Luke 10:30. The law declares the sinner guilty, but it does not offer him salvation. The gospel supplies your need and exacts nothing. Paul said, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. The law binds, but the gospel loosens. See Jno. 11:44.

The law wounds but the gospel heals. Jno. said, "If we say that we have fellowship with him and walk in darkness we lie and do not the truth: But if we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." 1 Jno. 1:6,7.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight O Lord, my strength, and my redeemer." Psalms 19-14.

CHAPTER TWELVE

Miscellaneous

During the past twenty years, much of my time has been occupied in writing for Zion's Landmark and I have written between four hundred and fifty or five hundred editorials. It has been my endeavor to give a "Thus saith the Lord" for the things which I have written. I have believed for a long time that a man's opinion is worth but little unless it is according to the law and the testimony. The prophet said, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Isa. 8:20. Jesus Christ was conceived in the law and revealed in the gospel. Since April 1940, (when I began keeping a record) I have participated in about 1100 funerals. I do not have a record of those whom I have led into the liquid grave but, as I look over the membership of the churches I am now serving, it is my impression that I have baptized most of the members. Many more whom I have baptized are not now living.

Travels

I have visited many churches and associations in the United States - in Texas, Louisiana, Arkansas, Mississippi, Alabama, Georgia, Florida, South Carolina, Virginia, West Virginia, Kentucky, Maryland, New Jersey and Pennsylvania. My wife and I also attended a three-day meeting at Bakersfield, California in the fall of 1963. I have made Two trips to Ontario, Canada. During each of these two visits to Canada I spent the time with Elder and Sister George Ruston at Dutton, Ontario, and attended a three-day meeting at their church. I attended several meetings of the Virginia Correspondence of which Elder H.H. Lafferts was moderator and pastor.

A Premonition

Here I will relate an experience or a premonition that I had in the home of Sister Carolyn Alston in Herndon, Virginia, where we spent the night. I was conversing with a Mrs. Flora Booker and she was telling me some of her travels and experiences which were, indeed, very interesting to hear. Suddenly, I had the impression that I would baptize this lady. I did not know

when or where, but the impression lingered in my mind. The following spring I received a letter from Brother Walter Wright at Casville, Pennsylvania, inviting me to attend their third Saturday and Sunday meeting at Trough Creek. He stated their pastor could not be present and it was his desire that I fill this appointment. I agreed to accept. Mrs. Lefferts, Sister Carolyn Alston and my wife and I made this journey, a distance of seven or eight hundred miles. Before leaving home, the thought occurred to me that Mrs. Booker would be present and join the church at this meeting. I put my baptizing suit in my car and said nothing to anyone. Sure enough, this lady was at the 2:30 meeting on Saturday. At the proper time, she came forward, related her experience, and was welcomed into the fellowship of the church. After the services on Saturday we congregated at the creek - a short distance from the church; I administered the ordinance of baptism.

A Dream

About 30 years ago on a Friday night before the third Saturday I dreamed I was fishing in my pond. I had a pole and line and about a four inch minnow on my hook. I cast it into the water and, immediately, I caught a large bass ; the minnow was still alive. I cast it back and caught another large bass. The dream was so impressive to me that I said to myself the next morning that two persons will join the church at Little Creek today. When I arrived at the church and walked up into the pulpit, you may be sure I was looking for those two fish. (You remember that the prophet said, "Behold the days come saith the Lord when I will send fishers to fish them, and hunters to hunt them.") I looked over the small congregation and I could not see anyone who appeared to be interested in joining the church. When the conference was opened, a young man named George Capps, who was sitting near a window towards the rear of the church, came forward, related his experience and was received into the fellowship of the church. I said to myself, "Here is one of those fish." I think I should state here that I took my text that Saturday from the first four verses of the seventh chapter of Romans. I felt somewhat discouraged when I was looking for two and only one came. The baptizing was set for ten o'clock Sunday morning. I consoled myself with the thought that the other one would appear at the water. No one came forward. Then, I thought to myself, that the other one would

come forward at the close of the meeting on Sunday. Much to my disappointment no one came forward. My hopes were blighted. I concluded that my dream was an imagination rather than a reality. I gave up all hope of ever seeing the other fish that I caught when I tossed the same minnow out the second time. But, I will say, the good Lord concealed a secret from me - the minnow was to be cast out the second time. With no thought of the text in my mind that I spoke from on Saturday at Little Creek Church, I spoke from the same subject at Willow Springs Church the following Saturday. At the close of the conference, Mrs. Lettie Wilson came forward and was received into the fellowship of the church. My dream was now fulfilled and clear to me. I cast the minnow out the second time. I spoke from the same text, both at Little Creek and Willow Springs.

Another Dream

In 1932 I had another experience similar to the above. On Friday night before the third Saturday in February, I dreamed of seeing a middle-aged woman offer to the church. I did not know her and had never before seen her within my knowledge, but I felt sure I would recognize her face if I saw her. When I arrived at Little Creek Church I was looking for the face of this woman. She was not present either day. I then thought she might appear at Willow Springs Church the following fourth Sunday, but I failed to see her there. My next thought was that she might be at Angier Church the first Saturday or Sunday. The meeting closed with no one present who had the face of the woman whom I saw in my dream. The next thought that occurred to my mind was that she may be at Mebane Church the coming second Sunday. When I arrived at the church I did not mention to anyone the thoughts that were in my mind, but I was still looking for the face of this woman, but to no avail. I had now visited all the churches I was then serving. I had by now given up all hopes of ever seeing her. Yet the dream was very impressive. The third Sunday in March was now approaching when I would go back to Little Creek Church. During that week my brother-in-law, Simeon Ogburn, asked me to go to Sandy Grove Church on the third Sunday, as they did not have a pastor at that time and it was time to have their communion. I agreed to go if I could get someone to substitute for me at Little Creek Church. This I did, and we enjoyed a good service both Saturday and Sunday. But, the best part of the service was at the

close of the communion as we dismissed the meeting by singing a hymn. All were standing, and I had not moved one step, when suddenly, some one touched my left shoulder and said, "Mr. Adams, I do not feel I can leave without talking to the church." I turned and looked to see who she was. To my surprise, this was the same woman whom I had seen in my dream five weeks prior to this time. She was Mrs. Lessie Stephenson. She was happily received and I baptized her soon after the meeting.

The fulfillment of my dreams furnish my soul with vital reassurances and I often reflect over them with joy. For many years in my early ministry I lived on dreams and feeling. But now, in my latter days, I have to live on the promises. To be blessed to read the scriptures and find that my experience is in keeping with those of the apostles and prophets is some of my greatest joy. The experience of the apostles and prophets are the foundation of the experience of all the redeemed family of God. This is verified by the Apostle Paul, who said to the Gentile brethren, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." Eph. 2:19-22. Those who are built upon the foundation of the apostles and prophets will feel to be little; they will feel to be vile; they will not feel worthy of the blessings of God. "I give unto them eternal life and they shall never perish."

A Fall but no injury

While I am writing my experience I thought it might be of interest to those who may chance to read some of my deliverances in which the good Lord spared my life in a natural way. When I was a small boy I was up in the barn loft at father's home. The purpose of my being there was to kill some rats, I chased one from the back toward the front of the upper loft. I stepped off and fell to the lower floor. For a short time I was knocked unconscious. When I revived I was lying flat on my back. I looked up through the hole from which I fell and saw the rat up in the roof. It appeared to be looking down at me. As strange as it may seem, I did not have a broken bone; only a few

minor bruises which soon vanished away. I now think of this as being a mercy of God in preserving my natural life.

The Edge of the Precipice

Another circumstance in which the good Lord manifested His power in preserving my life was when my father, my mother, and Sister Eva Hall and I were returning from Mebane Church en route to Sister Hall's home, a distance of about eight miles. There were no paved roads in those days. This was a rainy afternoon and the red clay road was slick. While traveling down the hill, near the creek, my car began to slide from one side of the road to the other. I lost all control. The wheels on the left side slid into the road ditch. The car rolled on down the hill for several feet and stopped within a foot of a fill about fifteen feet deep. All of us stepped out of the car and felt it was the goodness and mercy of God that preserved our lives. Who but God can perform a miracle like this?

Missed by a Cyclone

I recall another instance in which I came near being smashed (of course, I am thinking from a natural standpoint). I went home with a brother from Little Creek Church one Saturday afternoon to spend the night. While we were sitting in the living room I heard a great noise on the outside. I looked out the door and saw a cyclone coming from the west. My car was parked in front of the dwelling, about twenty feet from the front door. I ran to the car to raise the windows and by the time I did this the storm had almost engulfed me. The wind was strong and the thick dust made it almost impossible for me to see anything. I made a dash for the porch; I could not see the door. I crawled onto the porch and felt for the door. No sooner had I gotten safely inside when the porch fell in behind me. Humanly speaking, it was only a few seconds between life and death.

I often think that I have as much or more to thank the good Lord for than any person living. My health is generally good; I cannot remember that I ever missed being at some church meeting on the weekend more than two or three times in the past several years. My absence then was due to snow and ice. Of our meeting together it can truthfully be said that they were peace and sweet fellowship. Many of our precious brethren, sisters and friends have departed this life. Very few have joined

to fill this vacancy. Yet we know that "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

I do not think it would be out of order to state that we were favored with a sweet and lovely meeting at Willow Springs Church on the fourth Sunday in April, 1969. I had felt low and despondent for several weeks with very little liberty to speak. When I entered the pulpit I could not feel any assurance that I would be able to preach. For a starting point, I read the first four verses of the fortieth chapter of Isaiah. As I began to speak it seemed that the windows of Heaven were opened. I spoke for sixty or more minutes. A large congregation of brethren, sisters and friends were present. At the close of the service, two persons came forward and were received into the fellowship of the church. There was much rejoicing, especially was this made manifest when the brethren and sisters were extending to them the right hand of fellowship.

The "Can't help its"

I was amused very much by an incident which occurred when I returned from Mates Creek Association in Kentucky in 1969. I walked in the office of my son, James, one morning when he had a visitor. He said, "Father, meet Mr. Williams, a retired minister from Kentucky." After exchanging greetings, my son said to Mr. Williams, "My father is a Baptist Minister." Mr. Williams said, "We have two kinds of Baptist in Kentucky." He continued by saying that "one class is called the 'can help its', and the other class is called the 'can't help its'; which class are you identified with?" I replied, "I am associated with the 'can't help its'." Jeremiah acknowledged this; He said, "O Lord, I know that the way of man is not in himself: It is not in man that walketh to direct his steps." Jer. 10:23. Jeremiah knew this from his experience. He was not a prophet of his own choosing. This is true of all the prophets and apostles, as well as all the called and qualified servants of God. The Lord spake to Jeremiah and said, "Before I formed thee in the belly, I knew thee; and before thou comest forth from out of the womb I sanctified thee, and I ordained thee a prophet unto the nation." Jer. 1:5. Jeremiah complained to the Lord that he could not speak, that he was only a child. "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jer. 1:7. This was my complaint. I said, "Lord, I am too ignorant and

unlearned; send some one who is qualified." Notwithstanding, all the excuses I put up, my burden became so heavy that I was forced to stand before His people.

Harrassed by Satan

I have had many ups and downs in my effort to preach the gospel, Satan is usually on hand to harass and torment me on most every occasion when I make an effort to speak.

For the benefit of the younger ministers who may have had some of my experiences, I will record some of my plagues which I have encountered with Satan. For instance, if I have enjoyed speaking on a subject at a meeting I have often felt the desire to use it the following Sunday at another church. When I arose before people, and quoted the same text that I spoke from the Sunday before, I was not aware that any of the brethren were present who had heard me the Sunday before. Looking around, I would see a brother on my right and a sister on my left who were present the Sunday before. An inward voice seemed to say, "Oh, yes, you thought you would preach another big discourse from the same text that you spoke from last Sunday, but God has some witnesses present to check you, to prove that if you were a God-called minister you would have a different subject." I could not tell whether it was the voice of God or the voice of the devil. I would become so confused that it was difficult, at times, for me to continue my discourse. One day a few years ago it occurred to me that if meat and bread are good today, the same food is good tomorrow.

Another thing greatly disturbed me in my early ministry and I would not say that I am entirely free from it now. I like to feel that all the members are receiving some comfort from my efforts to speak. I realize that we are not at all times tuned to hear, but if a brother or sister should attend services regularly and show no signs of receiving a crumb for several months, I would begin to feel that I should resign the pastoral care of the church to make room for another. Several years ago I had this experience at one of the churches that I am now serving. One sister, (whom we esteemed a mother in Israel) attended her regular meeting and for six months or more, she did not appear to enjoy anything I said. I became very much concerned as to whether I should continue or resign as pastor. One Saturday afternoon when I arose to speak, I thought of a subject which I had not spoken from in five or six years. The text was this, "The

earth bringeth forth fruit of herself, First the blade and then the ear, after this the full corn in the ear" . . . I said to myself that this subject may be appetizing to her. I read the text and began to speak. After about five minutes, I looked to my left to see if she was taking it in and she appeared to be asleep. This experience taught me a lesson. That is, I cannot open hearts of people to hear the word of God. This is the work of God. It is recorded, "The preparation of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1. The Lord opened the heart of Lydia to attend unto the things which were spoken of Paul. See Acts. 16:14.

I am reminded of a dream, or vision, which Elder Bunn Pridgen (now deceased) related to me many years ago. He was standing in a pulpit and the congregation was seated in front and on both sides. A ham of meat was set before him, and a knife to carve it. He said he cut off a slice and tossed it to a brother whom he wished to have it, who was seated on his right side, and it missed him; a brother behind caught it. He then cut another slice and tossed it to another brother; it missed him and another received it. He repeated this until he had carved all the meat off the bone but never could toss it to the person whom he wished to receive it. He turned his head and looked back, and there was the whole ham of meat as though not a slice had been carved off of it. I could see the beauty in this. How true it is. When the gospel is preached, a multitude may be fed and there is as much left, or even more, as at the beginning. Jesus took five loaves and two fishes and "Looking up to Heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained -- twelve baskets full. And they that had eaten were about five thousand men, besides women and children." Matt. 14:19-21. This was a miracle; Jesus is still performing miracles today. When the word (Jesus) is preached by His servants, regardless of how many, there is no diminishing of His flesh or His blood. Jesus said, "For my flesh is meat indeed, and my blood is drink indeed." Jno. 6:55.

A Vision - The Afflicted are dependent

Here I will relate a vision that I had, the meaning of which was revealed to me. It is the prophecy of Zephaniah concerning the poor and afflicted people, which reads as follows: "I will

also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. 3: 12

Please note that these poor people were in the midst of Israel, and they were helpless. In my vision I saw a sheep barn. It had a double door which was open to my view. I was standing off about twenty feet, looking in. I saw one sheep that was old and blind; another with a hind leg broken. I saw a little lamb whose fleece was badly torn, I assumed, by a wolf. There were others that were poor, halt, and maimed. As I beheld them I could see that they were different from the sheep that were out grazing in green pastures; that is, they were not able to get out and graze as the other sheep did. All the food which they ate and the water which they drank had to be taken to them.

This may not be at all important but I was dressed in a brown suit which, I thought, was homespun and made in a manner similar to those made by my mother during my early childhood. My hat was made of the same material. It was round, with the brim turned up. The crown was ten or twelve inches high and came to a peak. I was put in charge (as I thought) to feed and water those poor and afflicted sheep. On my right I saw a large building which was being erected. (This appeared to be about forty feet from me.) Except for the top, the framework was almost completed. Several men were engaged in the construction of this building. I thought they were rebuilding Jerusalem which had previously been torn down. At mealtime, I was engaged in feeding those sheep, and during the intervals, between the feedtime, I was helping those who were engaged in fulltime work on the construction of this building.

I will leave this for my readers to judge, but I believe that those poor, halt, maimed, and blind sheep were types of God's humble poor who have become dead to the law by the body of Christ. Paul said, to the Roman brethren, "Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4. Those who have become dead to the law are those who have been redeemed from under the law. They have been crucified with Christ, hence they are dependent upon God for all their natural, as well as their spiritual, food and drink. They have always been dependent upon God for everything but they were not aware of it until they were crucified with Christ and raised up into newness of life.

CHAPTER THIRTEEN

Fourth Sunday

My story can only be completed if I can adequately describe a fourth Sunday. This is the meeting time at Willow Springs Church and a day of family reunion. For a rural church, our building would be considered rather modern in appearance. It was designed by a brother with architectural training and is of concrete masonry construction. It seats people, is air-conditioned and has comfortable pews. While our members do not desire to appear pretentious, we nevertheless find nothing wrong with building our churches as comfortable and pleasant as our homes.

On a typical fourth Sunday, we have one or two visiting ministers and the church is at least three-fourths full. Probably one-third of the congregation comes from other churches and often these are 75 to 100 miles away. At the close of the service, which lasts about one and one-half hours, and with the full approval and expectation of my wife, I announce that all those who have a mind to do so are invited to our house for Sunday dinner. Almost without exception, all of our children (including our neice whom we regard as a daughter) and most of our grandchildren (totalling about 35) gather at our house on fourth Sunday. The number of guests outside the family ranges from 15 to 50. It is rare that the total number who eat fourth Sunday dinner at our home is under 50 people. My wife begins preparation of the dinner on Thursday or Friday, depending on the number of guests she estimates will come. She has an uncanny ability to make the estimate. While there have been many times that the food supply far exceeded the requirements there has never been one occasion when the supply was inadequate. After much insistence by our children and their husbands and wives, my wife has consented during recent years to their bringing some of the food.

My wife and I enjoy the full assurance that our children enjoy as much as we the frequent reunions of our family on fourth Sundays as well as the company of those who visit in our church and home.

Our home has twelve rooms and consists of a part of our original four-room house, which has been remodeled or added to at least 10 times. While most of the rooms are quite spacious, the house tends to seem crowded to the grandchildren during

inclement weather. During the years when most of them were small, we never once had a fourth Sunday when the weather was not good enough for them to play outside. During more recent years I can only remember three or four fourth Sundays when we had inclement weather.

The fourth Sunday represents to us a blending of our natural family and our spiritual family because we enjoy the presence of both.

Now, as we look forward to what are usually referred to as twilight years, we are enjoying good physical health and are mentally alert, but getting smaller all the time, ever more dependent on our God who increases as we decrease, but blessed with a good hope.

“The Heavens declare the glory of God; and the firmament showeth his handiwork.” Psalms 19-1.

Experience
of Pauline W. Adams

AN EXPERIENCE OF GRACE

When I was a child of only a few years, I attended Oak Grove Primitive Baptist Church with my parents, which was about three miles from my parents home in Wake County, N.C. This was the only Old School Baptist Church within our reach, when there was no such thing as an automobile and this church had a very small membership. I knew nothing of its meaning in a spiritual way, yet I had the highest regard for the services conducted there and the membership of the church. I had utmost confidence in every member, several of whom were my uncle and aunts.

Father never united with the Old Baptist, but he loved them and was an able defender of the doctrine. He read his bible and in conversation was able and well versed enough to quote many supporting scriptures to the truth that he believed. Mother became a member of Oakgrove Church when I was about seventeen years old and was a devoted and faithful member until her death.

When I was five or six years of age, I became seriously concerned over my soul's welfare. I brooded over my condition much of my time and as I grew old enough, I sought opportunities to read the experiences of others printed in Zion's Landmark and I also read a little testament which I often carried in my apron pocket, when I could do so unobserved. I felt to be a great sinner. It seemed to me that every thing I did was overshadowed by sin. I begged the Good Lord for mercy on my poor soul and all the time it seemed to me my condition grew worse. My appetite failed and I grew thin and pale. Mother consulted our family physician several times concerning my health who only said I had a case of indigestion. This, of course was all he knew to attribute my condition to, but my trouble was caused by my brooding over my condition. I remained in this condition perhaps two or three years, sometimes better and sometimes worse. I often cried when alone. At times I craved to die. I wondered why I was ever born. It seemed to me my every act and my every thought was wrong. I seemed to almost always do the wrong thing and felt to be one to myself-different from everybody else. My condition was and still is expressed by the scripture contained in Gen. 6:5,6: "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth; and it grieved Him at his heart." I felt that my every

thought and every imagination was wicked and I realized God knew of all my wickedness and in my heart I grieved because I was ever born. I felt to be different from others, I felt to be one to myself and much of my time I desired to be alone. I did not enjoy the company of other children much of my time. I was so depressed and so different-just one to myself. I feared the world would soon be destroyed and I was extremely apprehensive of any scientific phenomena I would hear of, for I feared my soul was doomed to destruction. I often looked at people and wondered if they felt as I did. Many of them were jolly and seemed lively and happy, but seldom could I be that way.

Occasionally I had dreams relative to my spiritual welfare, several of which were very comforting to me. In one of these dreams, it was made known to me that the end of time had arrived, but I was fully reconciled. I felt calm and was in perfect peace. This was a great comfort to me when I awoke. It gave me consolation and hope that the Lord had taken some notice of me. This was about the time that I was eight years of age. The teacher I had that year was a very sweet person and I loved her. I felt sure she must love the Lord and have a knowledge of Him. I had two very comforting dreams during that school year and I wanted to talk with someone about my condition and tell my secret dreams, so I told my teacher; but I was awfully disappointed when she did not respond at all and what I had said apparently meant nothing to her. I sincerely regreted having disclosed what was so precious to me. I learned the truth of the scripture expressed in 1 Cor. 2:14, which says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The welfare of my soul and my future destiny was my daily concern. Every time I looked at a person, I wondered if he or she knew God in the pardon and forgiveness of his or her sins. I wondered if he or she knew within his or her heart, there was a God. I felt such a pity for mankind, but quite often I thought I discerned the love of God in the countenance of a man, woman, boy or girl and I had a responsive feeling of love for everyone in whom I recognized this evidence. I prayed within me continuously. My very breathing was "Lord, have mercy on me; be with me, remember me in mercy, Dear Lord." I was in this condition several years, in varying degrees, sometimes worse than others, but one morning when I awoke, my heart was full of joy, all of my troubles were gone. My heart was praising my

Great Deliverer. Everything seemed to be praising the Lord, my Great Deliverer. The sun shown more beautifully than I had ever seen it, even the leaves on the trees seemed to be praising God and the birds, it seemed to me, were singing His praises too. I felt as did Jeremiah 33: 11. "The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, "Praise the Lord of Hosts: for the Lord is good; for His mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the lord."

Soon after I arose from my bed, I went into the kitchen where Mother was preparing breakfast. She said, "How do you feel this morning?" I said, "I feel good." She answered: "I am glad to hear you say that." But little did she know just what I meant; however, I have had reason to believe she perhaps realized even more than I that I had experienced the delivering hand of God of the great burden of sin that I had carried so long. That day was a happy one with me and I from then till now have both mentioned and thought of it as the day of my deliverance from that great burden of sin. At this time I was a child of only eight or nine years. I have heard my Mother refer to that day at various times and I still remember it as "My Happy Day."

In the late afternoon or early evening of that great day, I realized my happy state was becoming more gloomy and a feeling of heaviness was creeping in. How depressing was this realization to me after having experienced such serenely perfect joy and peace! We read in Jer. 33: 11 "For I will cause to return the captivity of the land, as at the first, saith the Lord," seemed to be my state of being and was so, more or less after that. I craved to know the truth. I read Zion's Landmark, particularly the experiences of grace (my parents had taken the Landmark since my early childhood or as long as I could remember) and the scriptures more or less, but I did not want my family to know I was interested in spiritual matters. However, when I went to Oak Grove Church, which I did every opportunity, I found myself helpless in trying to restrain my tears when the pastor seemed to preach just to me I felt like he knew my condition and just how I felt. It was so hard for me to restrain my tears when the preaching seemed to envelop me and it was so embarrassing when I knew I was a public spectacle to those present, that I tried to locate a place in the church where I might hide, but still hear the sermon and be free to give vent to my feelings without restraint and without being ob-

served, but I was never successful in locating such a spot. The pastor told my feelings better than I could and I felt a great love for both him and the church. I believed they were my people and I wanted so much to tell the pastor-Elder A.D.Johnson-how I felt, but I did not ever get this opportunity. I craved to go to the church and be baptized and I continued in this state of mind for years or until I was received and baptized into the fellowship of Oak Grove Church.

I attended churches of other denominations in our community and their doctrine was confusing to me. I remember when I was thirteen years old and on my way home from one of these churches, after having heard one of their sermons, I reasoned with myself that their doctrine was reasonable and logical and that it seemed to me it ought to be the truth, "But, I said, "When I go to Oak Grove, the sermon comforts me and causes me to feel such relief, while this I have just heard disturbs me. At Oak Grove they preach my feelings and I rejoice when I hear it. It relieves my burdened heart and gives my soul sweet peace, I further reasoned that I could not comply with the requirements of the doctrine I had just heard. I did not know how to make a step toward God nor how to give Him such a sinful heart as I had. I felt He was all powerful and I was helpless before Him. Although I was not established in the doctrine at this early age, I knew when I attended an Old Baptist service and was blessed to hear, I rejoiced in it and was satisfied it was the eternal truth and I believed I had the witness within. 1st. John 5: 10 says, "He that believeth on the Son of God hath the witness in himself." I resolved never to attend another one of those church meetings that made me so miserable, but after a period of time, I realized I would be isolating myself from the young people of our community in doing this, many of whom were my relatives, but from this on, their preaching was not as confusing to me as it had been and I hope I was given more insight into the doctrine of election and predestination. When I was in the audience of those who preached this false doctrine, my soul was continually rejecting what was being said and oh! how alone I felt! but sometimes I was comforted with what I believe was an assurance that the Good Lord was near and was my strength and my Deliverer.

At the age of seventeen years, I entered a boarding school, where there were no Old Baptist or sympathizers. But there were churches of other denominations and we, the boarding students, were required to attend their services including an-

nual revival meetings and weekly prayer meetings and I can never express the effect of this unpleasant situation and hardship these requirements and associations brought to me. I felt to be one to myself and so alone! but I said nothing about it, however I keenly felt it, within. I had friends there, but they did not understand my convictions. I could not indulge in the foolishnesses, etc that many of our dormitory girls did, because I was restrained by my conscience. I believe this is what Paul meant when he said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where with ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love: Endeavoring to keep the unity of Spirit in the bonds of peace." Eph. 4: 1,2,3.

If we are His, we are prisoners of the Lord in that we are restrained from evil doing and we desire to walk worthy of the vocation wherewith we are called and this is done in lowliness and meekness, because He says, "I will put my laws in their hearts and in their minds will I write them." Heb. 10: 16.

As a girl, I lived a normal life except my interest in the doctrines I loved. When I heard a sermon and just one thought or scriptural revelation was presented that was in accord with my experience, I feasted on it for days to come. There have been times with me, when I feared to talk, because I feared I would exaggerate or underestimate what I was attempting to say. I felt I was so weak and sinful that it was impossible for me to tell the exact truth; in fact, I still have a similar experience, occasionally, but this is always when I feel myself to be such a weak, helpless, undone sinner and so imperfect inside.

I had some desirable boy friends during my school days, but none of them were in sympathy with the Old Baptist doctrine or even knew what Old Baptist doctrine was or even knew what they believe. I earnestly desired that God direct my steps in selecting a companion, if it were His will that I ever be married, that he might be a chosen vessel of His and that he might love the doctrine that was so dear to me. I could not see how this could be, however, because I did not even know such a young man. But a girl with whom I roomed the second year I was in boarding school; told me she had a cousin who felt just as I did about the church and teachings of the scriptures and she wanted me to meet him. I replied that I would love to meet him, however, at that time I was not interested in the company of young men. I only wanted to see and be with someone who loved the doctrine I loved, one who knew what it was to be a "stranger here below."

But time went on, I did not meet the cousin and forgot ever having heard of him. I finished school and began teaching. All this time I had labored with the burden of offering to the church on my mind. It was my earnest desire, but it seemed I never could. However, the second Sunday in September, 1914, I found myself going to the front when the services were about to close, to offer myself to the church at Oak Grove Primitive Baptist Church. I felt silent and did not even give a reason for my hope, but was received into their fellowship and was baptized the second Sunday in October following, by the pastor, Elder J.T. Collier. He was a wonderful man of God, and an able defender of the doctrine of election and predestination. I received a great deliverance in being admitted into the church and being baptized. My happiness endured for awhile, but soon I found I was a witness with the poet who said:

“Mixtures of joy and sorrow,
I daily do pass through,
Sometimes I’m in a valley
And sinking down with woe;
Sometimes I am exalted,
On eagles wings I fly;
I rise above my troubles
And hope to reach the sky.

I have never felt worthy of a home in the church and at times I feel extremely unworthy and unfit, but I have never regretted having offered because it has been a home to me and I labored years after having received a blessed hope of eternal life when I was only a girl or a child rather. I have known a comfort not found elsewhere and I have known a freedom and fullness of soul I had never before known. I would love to be able to admonish those with a burden such as mine was, to go home to your friends, your brethren and sisters in the cause of Christ, for there is no such rest in this life for the way worn traveler. Of course it is not designed to bring perfect peace and satisfaction, except momentarily, because we are told, In this world ye shall have tribulation, but in Him peace and it is only in Him that we know perfect peace. I believe we have moments of this. Job said: “I know my Redeemer liveth.” I too have been able to witness with Job. Several times in my experience, I was assured that “My Redeemer liveth.” When one reaches this blessed state of mind, he has an assurance that comes from the blessed Saviour and none can know how great it is except those

who are so blessed. Job did not feel this way all the time, his writings prove that, but when we are blessed with a visitation of God's Spirit and are enabled to know that sweet communion within our breasts, then we too, can say with Job, "I know my Redeemer liveth." Oh, if I might have these sweet experiences more often!

Matt. 10:34 says, "Think not that I am come to send peace on earth, I come not to send peace, but a sword." How true in my experience have I found these words. This sword is what makes prisoners of us. We are cut off by the sword from many things that we once enjoyed. We cannot indulge further, there is no more enjoyment in them for us. We learn, as did Christ-obedience by things we suffer. The piercing sword of God causes us to suffer because of our sinful condition. This sword or piercing brings a growth in that in our sufferings we search for comfort, we search for a witness. We study to show ourselves approved unto God, a workman, one that needeth not to be ashamed, rightly dividing the word of truth. 11 Tim. 2:15. How is that done? Through suffering. The incentive is prompted through suffering. When I see myself a vile wretch, almost in despair, I search the scriptures and find that Job said, "Behold I am vile." David said, "I am a worm and no man." Peter said, "Lord, depart from me, for I am a sinful man." When in this condition these expressions by the apostles of old give me courage. They are my witnesses. If they had the same experiences that I have, then I can call them Brother. I become encouraged, because my hope is renewed and built-up and I am given faith that I am a workman that needeth not to be ashamed. I was ashamed and distressed before I was aware that this was the work of God within, that it is evidence of His light in me that I can see the sin in my flesh. This revelation is spiritual food. It feeds and comforts this hungry soul. It brings peace after tribulation. Then we can glory in the tribulation, that we suffer, because it is true evidence that we are children of God.

In February 1915, the former roommate previously mentioned, invited me to visit her in her home, and as the Lord would have it, the cousin whom she previously described as believing religiously as I did, also visited her home-they being neighbors-on the Friday evening, when she entertained a group, and as the Lord would have it, we were introduced to each other and of course the introduction was simple since we were very well acquainted by word of mouth through the cousin, who was

my former roommate. She had described him as believing as I did religiously. At the time I was teaching as was my former roommate, whom I visited.

The introduction was simple, because I already felt that I knew him and certainly so spiritually. In him I found a sympathizer, a brother in the Lord, a companion in Christ and one year from the following April, we were united in marriage. We are admonished in the scriptures: "Be ye not unequally yoked together," and Abraham told his servant: "But thou shalt go unto my country, and to my kindred and take a wife unto my son." Old Baptist are definitely a separate people and this I was much aware of even at that young age. I had other boy friends, some whom I felt to be fine young men, but they were not Old Baptist and knew very little about them. Spiritually speaking we were strangers and I occasionally pictured myself married to such a person. The picture to me was repulsive for I felt that I would feel so alone and one to myself. I could not feel such a marriage could be a life of harmony and pleasure. For this reason I considered and reasoned seriously.

We, my husband and I, have at least had much in common. Our great interest is in the church-Predestinarian Baptist. Our people are the same people. Our labors are for a common cause. We hope we are lovers of God and the people of God. This has made our struggle in life a mutual one. We share our ups and downs, our joys and sorrows, both spiritual and natural, but the Good Lord has blessed us to be fundamentally agreed and our love for each other is a mutual love both spiritually and naturally. Our relationship in the church in the doctrine of God our Savior is such a great comfort and our relationship as companions in the flesh has been one of love and sweet companionship.

The Lord has also blessed us with four precious sons and two precious daughters and one very lovely niece who was an orphan.

May we all be blessed with sufficient sufferings, tribulations and adversities to keep us humble and at each other's feet, not desiring to usurp authority or preeminence over our brethren and sister in the church.

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or
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Book of Ruth

THE BOOK OF RUTH

PART I

We are taught in the scriptures that "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4. Again, the apostle Paul tells us that "The law having a shadow of good things to come, but not the very image of the things." Heb. 10:1.

There are only four chapters in the Book of Ruth, and to my mind the four chapters beautifully portray Jesus, the Church under the law and, also, the Church in the gospel dispensation.

There are eight principal characters whose names are mentioned in this book, namely, Elimelech, Naomi (his wife), Mahlon and Chilon (their sons), Orpah, Ruth, Boaz (a mighty man of wealth) and a little son of Boaz and Ruth whose name was Obed. The other characters were the reapers and maidens of Boaz.

Naomi said, "I went out full, and the Lord hath brought me home again empty; why then call ye me Naomi, seeing the Lord hath testified against me?" Ruth 1:21. Now Naomi, her husband and their two sons dwelt in Bethlehem-Judah, and there was a famine in the land, and they went to the country of Moab and continued there. Is not the famine in the soul the reason a convicted sinner moves out of his former state in search of comfort and rest?

After they arrived in the country of Moab, the Lord sent further afflictions on Naomi by taking her husband from her. Mahlon and Chilon took them wives of the women of Moab. The name of the one was Orpah and the name of the other Ruth: and they dwelled there about ten years."

Mahlon and Chilon died; the tender cords of earthly ties were severed; gloom and despair sank deep into her soul. Her husband (the law) was dead, her two sons were dead and all her earthly possessions were gone. What a dark and gloomy picture! Dear Reader, could you witness with Naomi when you came to the end of the law with no hope of Heaven? I can hardly refrain from shedding tears as I contemplate the scene. But suddenly Naomi **heard** a little good news, how the Lord had visited his people in Bethlehem-Judah, in giving them bread. So she arose with her two daughters-in-law and resolved to make the journey back. The Prodigal Son said, "I will arise and go to my father." Luke 15:18. Just how far they went before Naomi introduced her subject to them, the scriptures are silent. Would

I do violence to the scriptures if I say that they came to the border line of Bethlehem-Judah and Moab?

Naomi said, "Go return each to her mother's house—are there yet any more sons in my womb?" She brought out the impossible, and said, "for I am too old to have a husband," meaning that she was too old to bear children and that if it were possible for her to bear any more sons, Orpah and Ruth would be too old for them, and her sons would be too young for Orpah and Ruth.

It may appear from the words of Naomi that she had turned the cold shoulder to her daughter-in-law. Ah! but not so. She was testing the love, zeal and affection they had for her; for she well knew that unless they dearly loved her they would not be willing to face hunger and starvation. It has been said by our critics that we offer very little or no inducement for people to unite or join with us and that we manifest but little concern for those who are on the outside of the Church, but this is not true. Dear child of God, if you love us, we love you. But like Naomi, we have no wordly attractions to offer, nor earthly amusements for entertainment. We would also like to know if you feel as Moses of old, "choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season." Heb. 11:25. "We must, through much tribulation enter into the kingdom of God." Acts 14:22. "And Naomi said, turn again my daughters: why will ye go with me?"

At this point, Orpah kissed her mother-in-law and went back to her people, "but Ruth clave unto her." The law rolls back but the gospel moves on. The forceful expression which has found a responsive cord in the hearts of those who are born of God were uttered by Ruth. "Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried." Naomi "left speaking to her."

When you, dear brother or sister, see such manifestations of the love of God in the hearts of His dear saints, are you not ready to embrace them into the fellowship of the church and to say to them as Laban said to Abraham's servant, "Come in thou blessed of the Lord, wherefore standest thou without?" Gen. 24:31.

What a wonderful manifestation of the love of God is exhibited in the life of Ruth. She turned her Back on her earthly parents and kindred in the country of Moab. How beautifully

her life compares with the language of Jesus, "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also he cannot be my disciple." Luke 14:26.

We are not told, but we would assume that her parents could have provided her with an adequate apartment at the death of her husband and given her the earthly comforts of life (but this does not satisfy the hungry soul). She, like Naomi, was in search of that bread (Jesus) which her mother-in-law **heard** that the Lord had given to His people after the famine in Bethlehem-Judah. Note, they have not as yet received this bread, but are in search of it, and Naomi has some hopes of receiving it at the hand of her near kinsman Boaz, "a mighty man of wealth" (Jesus). Jacob **heard** that there was corn in Egypt.

Ruth was a young woman and a widow also, and humanly speaking, she could have stepped out far ahead of her mother-in-law who was old and decrepit. She seemed content to travel along with Naomi and share her sorrows through all of this long and lonely journey from the country of Moab to Bethlehelem-Judah. Just how far this distance is we are not told, but in the experience of the unworthy writer, it was a lonely travel of twenty-one years.

At last, they reached the city. Note the change in the appearance of Naomi. The people could hardly believe this was she. "All the city was moved about them, and they said, is this Naomi?" But she said, "call me not Naomi, call me Mara." The word Naomi means sweet; the word Mara means bitter. She said, "the Almighty hath dealt very bitterly with me." She is no more that sweet and lovable character in her own estimation. The Lord has emptied her of self-works and beauty. For she said, "I went out full and the Lord hath brought me home again empty." Notice that she did not say, "He **sent** me" but, "The Lord hath **brought** me home"; like David who said, "He **brought** me to the banqueting house." Also, the man who fell among thieves was "**carried** to the inn" by the good Samaritan, and Abraham's servant said, "I being in the way, the Lord **led** me to the house of my Master's brethren." Could the servant have failed to reach the house of his master's brethren, since he was in the way?" And Jesus says, "I am the way." And Ruth and Naomi "came to Bethlehem-Judah, at the beginning of the barley harvest."

PART 11

Beginning with the second chapter of Ruth, first verse, we

read as follows: "And Naomi had a kinsman of her husband's, a mighty man of wealth of the family of Elimelech, and his name was Boaz. And Ruth said, let me now go to the field and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter."

We will notice first that Ruth desires to have the full consent of her mother-in-law to go and glean in the field of Boaz. Is it not true, dear reader, that you desire to have the approbation of the church in all of your travels? Not only did she ask permission to go and glean in the field, but having come into the field, she asked the servant of Boaz if she might glean after the reapers. This shows that she did not care to be an intruder. Having obtained permission, she gleaned from morning until evening and beat out that which she had gleaned and took it to her mother-in-law, for Naomi was only interested in the good grain. Is this not a type of the gospel Field? She left the chaff and straw behind. The church is only interested in the good grain (Jesus).

It appears that Ruth had gleaned several days when Boaz made his appearance in the field and the first thing he said unto the reapers was, "The Lord be with you. And they answered him, The Lord bless thee." What is the salutation for? Boaz is acknowledging the hand of God in their temporal blessings. The Lord had withheld the first and latter rain for several years, and there was a famine in the land. But now He smiles upon them and they are favored with a bountiful crop. Is this not a true sign of the gospel church today? She will acknowledge the hand of God in her temporal blessings, as well as spiritual. How true is the type; when the rain falls, it must first come through the roots in order for the plant to grow.

The Lord said, "My doctrine shall drop as the rain, and my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." So the heavenly rain must first come through the root, Jesus, for "He is the root and the offspring of David" and Paul said, "Thou bearest not the root, but the root bears thee." So all of our suffering, trials and sorrows, as well as our joys must first come through Jesus, for He was "a man of sorrows and acquainted with grief."

What a joy it must have brought to the reapers for Boaz to make his appearance in the field and give directions and instructions. Dear servant of God, do you not oftentimes feel to be at your wit's end, and do you not long for the Master to come and give you renewed evidence of your call to the ministry and supply you with words that are fitly spoken, which Solomon

says "are like apples of gold in pictures of silver," that they may be for the edification of the saints and in honor and praise to our precious and heavenly Master?

In verse five, we see that Boaz takes notice of Ruth, and after the servant gives him a full explanation of her coming, he said unto her, "Go not to glean in another field, neither go from hence, but abide here fast by my maidens." What kind and sympathetic words from this "mighty man of wealth" (Jesus) to a poor, helpless widow and stranger. How unworthy she felt for one so high and lofty to condescend and take notice of her. Read her own words in verse 10: "Why have I found grace in thine eyes that thou shouldest take knowledge of me, seeing I am a stranger?" In Solomon's humble petition to God in the dedication of the Holy Temple, he fervently asked the Lord to remember the stranger that "came from a far country." 2 Chron. 6:32. In the Book of Leviticus 19:33-36, we read where the Lord made provisions for strangers. If this script should catch the eyes of some poor and tempest tossed traveler who so often feels, like the unworthy writer, a stranger, remember that our God has made ample provisions for strangers.

In verse nine he says, "When thou are athirst, go unto the vessels, and drink of that which the young men have drawn." How favorably these words compare with the words of the Savior, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Is not this vessel a type of this old earthen vessel in which, Paul says, we have this treasure in an earthen vessel? Jesus said to the woman at the well of Samaria, the water that I shall give him shall be in him a well of water springing up into everlasting life. Is not this young man, Jesus, formed in you the hope of glory? Are we not blessed at times to drink from this vessel? Sometimes when we meet for worship, other times when traveling alone? And often when we wake up in the dark hours of night and when this living water flows so sweetly into our souls, can we not witness with David of old, "My cup runneth over, Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever?" And again, we can say with the poet, "I need not go abroad for joy, I have a feast at home."

At meal time, Boaz said, come hither and eat bread. This is what Ruth and Naomi longed for when they left the country of Moab, for Naomi said she **heard** that the Lord had visited his people in giving them bread and now they were partakers of it. Ruth eats and takes some home to her mother-in-law. When the

Lord so wonderfully favors us with a little of this bread, does He not also give us some to take to the church? He also said, dip thy morsel into the vinegar. While I have no special light as to the spiritual significance of the expression, "dip thy morsel into vinegar," we do know that vinegar makes many foods much more palatable.

He reached her some parched corn. Would it be well to say that this corn represents Jesus? Before corn is parched, it must be brought through the fire. So Jesus was brought through the furnace of afflictions and trod the wine-press of wrath of God alone, and of all people there was none to help. Note, he did not say that no one was present, but "there was none to help;" mine own arm hath brought salvation, and long before his crucifixion. Nebuchadnezzar saw Him in the fiery furnace when he put the three Hebrew children in and heated the furnace seven times hotter than was wont to be. The King said, "Did we not cast three men bound into the midst of the fire? Lo, I see four men loose walking in the fire, and the fourth is like the form of the Son of God." "When David's brothers were in battle against the Philistines, he had a great desire to take them some parched corn. How well we know that God's humble poor are in a great warfare today, the flesh against the spirit, and the spirit against the flesh," and we so often feel that the flesh will ultimately win the victory and sink us into despair. The writer has at times all but given up. I have often said to my wife when I would start out to church, "I haven't any subject for today." There are times when I walk into the pulpit and a silent voice will say "The brethren are ashamed of you. Your life is far below the standard for a minister of the gospel, and the reason they don't tell you to stop is because they are fearful of wounding your feelings." And I must confess that at such times when I feel so depressed, tired, hungry and faint, I am unable to tell whether it is the voice of the Lord or the voice of Satan. But I am more inclined at such times to believe it is the voice of Satan. But ah! When I begin to partake of this "parched corn," it seems to penetrate through my whole being and suddenly gives me such renewed courage and strength, that I can say with the apostle of old, I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believes. When I have such an experience as just recorded (which are few now and far between), I can turn to Satan and say, "get thee behind me; I will never adhere to your suggestions any more." But, ah! I have to be taught this lesson over and over again.

Boaz said to the reapers, "and let fall also some of the handfuls of purpose for her and leave them that she may glean them and rebuke her not."

Boaz, in his love and affection, as will be seen from the narrative, is drawn out to Ruth, and Ruth is drawn out to Boaz. He shares his wealth with her, as will be seen from the words of Naomi in verse 19: "And where wroughtest thou?" It wasn't that she did not know, for she had given Ruth permission to go. But Ruth had brought home so much more barley than usual through the kindness of Boaz that Naomi was anxious for her to tell the whole story, and there is no doubt in my mind that it was an interesting one. How true today, when we see the love of God manifested in the life of the dear little saints, we know that handfuls of purpose have been scattered around in the gospel field and they are partakers, but do we not like to hear them tell their experience in their own manner and way? Naomi now introduces the subject by telling Ruth: "The man is near of kin unto us." Ruth did not know this before. What would you say? If a child of God should relate the dealings of the Lord with him and you could see that he had been wonderfully favored as Naomi could see from the words as well as the gift from Boaz, would you not say that Jesus is near of kin to us?

Naomi brings the "us" in because both of them share in the blessings alike. Then she adds, "One of our next kinsmen." Verse 20. Notice that she did not say the man is our "nearest" kinsmen, but, "our next kinsmen" or "near of kin to us." Boaz introduces the subject to Ruth concerning the "nearest" kinsman in the next chapter, which I hope to treat on in the next chapter if the Lord is willing.

PART III

After the barley harvest and wheat harvest had been completed, Naomi proceeded to give Ruth further instructions as will be seen in third chapter and first four verses. She again reminds her of the fact that Boaz is "our kindred," and in as much as the barley harvest has been completed, the "winnowing" is to take place that night in the threshing floor.

Now, dear reader, do you not remember something about this threshing in the night-time in your experience? You may have said, while standing in the field (or under the law) and the wind and storms beating upon you, "Oh, Lord, this is dreadful; I cannot bear any more," but at last we come through the

threshing machine, then winnowed. Through this process, the precious is taken from the vile or the wheat is taken from the chaff. We have an example of this in Peter's denial of his Master the night the Savior was crucified. He went out and wept bitterly, and the Lord turned and looked upon Peter and said, "Simon, Simon, Satan hath desired thee that he might sift thee as wheat, but I have prayed for thee that thy faith fail not." He did not say Peter's self-confidence would not fail, but "I have prayed for thee that thy **faith** fail not." Peter had said before, "lord, I am ready to go with thee, both into prison and to death." How graciously did the Master say, "Get thee behind me, Satan, for thou art an offense unto me." Again, He said, "before the cock crows twice, thou shalt deny me thrice."

Now comes the test. The little Damsel said, "thou art a Galilean." Poor Peter is now scared and is now put into the Lord's sifter which is a part of his threshing machine, and it is operated by Satan, in order to remove in Peter his self-confidence from faith, hope and charity, which always remain in the sieve. "There abideth faith, hope and charity, these three." Peter must learn again not to trust in self and must learn also the truth of what Jesus said, "without me ye can do nothing." How often we have to be brought through this experience!

So Naomi said to Ruth, "Wash thyself, anoint thee, and put thy raiment upon thee, and get down to the floor." According to her instructions, she went down to the threshing floor. When Boaz had "eaten and drunk" and his heart was merry, he went to lie down at the end of the heap of corn. Ruth came softly and uncovered his feet and lay down. What a striking figure! Mary sat at the feet of Jesus and heard His words. She washed His feet and wiped them with the hairs (her glory) of her head. Is this not the feeling of every humble sinner to lie at the feet of Jesus and hear His gracious words as Ruth heard them from the lips of this "mighty man of wealth" Boaz? She now desires more of his loving kindness. This, she signifies by saying, "spread therefore thy skirt over thy handmaid." Now she relates to him what Naomi has acquainted her with before, "For thou art a near kinsman." Boaz tells her that she is a virtuous woman, and he assigns the reason as being that she followed "not young men, whether rich or poor." Solomon said, "Many daughters have done virtuously, but thou excellest them all." Prov.31:29. The eye of Boaz is fastened upon Ruth. His heart and affection go out to her as if to say, "Thou art all fair, my love; there is no spot in thee." Cant.4:7.

Boaz now replies to Ruth regarding her kinship to him, and he introduces the subject by saying, "Now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I." I ask the patience of my readers while I endeavor to explain by the help of God this wonderful mystery. To my mind, this "nearest" kinsman does not apply to our nearest kin in earthly ties, but the first right in matrimony is invested in the elder by reason of God's law which was given to Moses as will be seen by the words of Laban to Jacob: "It must not be done in our country, to give the younger before the firstborn. Fulfill her week and we will give thee this also for the service which thou shalt serve with me yet seven other years." Now Leah was tender eyed (or nearsighted). Is she not a type of the law? While "Rachel was fair to behold," and to my mind is a type of the gospel. Paul said, "wherefore my brethren, ye also are become dead to the law by the body of christ that ye should be married to another." Paul did not say that the law was dead, but "ye are become dead to the law." He expresses it in this way to show that the law has no power to give eternal life and happiness, for he goes on and says further that if there had been a law given that could have given life, verily, righteousness should have been by the law. Now after we have learned by our own experience that the law is a failure, and having come to the end, we are now prepared to receive the following words: "Then said I, Lo, I come (in the volume of the Book it is written of me) to do thy will O God." Heb. 10:7. "He taketh away the first, that he may establish the second."

Now when the day dawns, Ruth takes the six measures of barley which she received at the hand of Boaz and hurriedly goes back to her mother-in-law and tells her how graciously, kindly and wonderfully she has been favored at the hand of this "mighty man." Let us take special notice that in all her gleanings and gifts, she always went home and shared her blessings with her mother-in-law. How beautifully this agrees with the language of our Master, "Go home to thy friends and tell them what great things the Lord hath done for thee." As we read the eighteenth verse again, our minds are attracted by the wonderful words of Naomi, "sit still, my daughter." Is it not good to sit still sometimes and see what the Lord will do? Moses said to the children of Israel, "stand still and see the salvation of the Lord." Naomi said also, "For the man will not be in rest until he have finished the thing this day." As proof of this statement, Boaz went up to the gate of Bethlehem-Judah, in

search of this nearest kinsman and he "came by." He did not call his name, but said, "Ho! such a one! turn aside, sit down here." While it is on my mind, I would like to again reiterate as previously stated in a former chapter that Naomi is a type of the Church under the law dispensation. And all the instructions that she was giving to Ruth was making her better acquainted and bringing her to Boaz. "The law is a school-master to bring us to Christ." These words do not signify that you can come to Christ, but they simply mean that you have completed your school under the law and are now prepared for the reception of Christ. Just as a school boy, when he finishes the grammar grades, he is ready for high school. As Laban said to Jacob, "Fulfill her week" (Leah, the law), then it was legal according to the law of Moses for him to take Rachel also. Let it be fully understood that the nearer kinsman, Boaz, does not have a legal right to marry Ruth until he obtains it from the courts of Israel. This he proceeded to do by taking "Ten men of the Elders of the city" of Bethlehem-Judah, also "all the people that are in the gate" to bear testimony to all that was said between him and the nearest kinsman. The ten Elders of the city, to my mind, represent the Ten Commandments of the law, while those that were in the gate represent the gospel.

Remember, dear reader, that both sides must hear all the evidence and be witness to every word and to the whole transaction that is made between Boaz and the nearest kinsman. It takes two witnesses in court to establish a thing beyond a reasonable doubt. So it takes the law and the gospel to establish the fact that Jesus proved His right as the legal possessor of His bride. How beautifully this agrees with the inspired prophet of old, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Boaz said unto the kinsman, "Naomi, that is come again, out of the country of Moab, selleth a parcel of land which was our brother Elimelech's." He also acquainted him with the fact that he, the nearest kinsman (or law), has the "first right to redeem it." So the nearest kinsman said, "I will redeem it." Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the **dead**, to raise up the name of the **dead** upon his inheritance." Who can this **dead** signify except dead sinners?" "You hath he quickened who were dead in trespasses and in sin." So through this marriage of Boaz and Ruth, the name of Mahlon was raised up. As the type, so is the reality. Through

this conception of Jesus and the church, these dead sinners are raised up. I now returned to the nearest kinsmen.

When Boaz explained the requirements and the things that were necessary to be done in order to obtain this field, the nearest kinsman said, "I cannot redeem it: Redeem thou my right unto thyself." This expression is positive proof and full acknowledgement that he is a failure. And he further proves this by taking off his shoe. How agreeable are the words of the apostle, "For what the law could not do, in that, it was weak through the flesh." Now Paul did not say that the law was weak, but it was "weak through the flesh," for he said that "the law is good, just and holy, but I am carnal, sold under sin." But not so with Jesus, notwithstanding the fact that "It behooved him to be made like unto his brethren." "Yet without sin" there was no weakness in Him. He met the requirements of God's just and holy law, satisfied its full demands and kept it to a "jot and tittle."

PART IV

After dwelling at some length in the previous chapter upon the "nearest kinsman" and "near kinsmen," we will pass on to the marriage of Boaz and Ruth. "So Boaz took Ruth and she was his wife, and when he went in unto her the Lord gave her conception, and she bore a son." The joy and happiness, that came to Naomi and Ruth by the birth of this little son, will never be fully expressed by mortal tongues. Let us go back just a little and review the scene when they left the country of Moab. They were destitute of this world's goods, husbands dead, sons dead, and all their earthly possessions gone. Only one little ray of hope, she **heard** that the Lord had visited His people in Bethlehem-Judah, in giving them bread. What a long and lonely journey this must have been. Can you not, dear reader, trace out some of the landmarks in your own experience? How fitting are the words of the poet:

"Perhaps he may admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there

I can but perish if I go;
I am resolved to try;
For if I stay away I know
I must forever die."

At last the Dayspring from on high has visited them. A little son is born, who can this little son typify but "Christ formed in you the hope of glory?" His name is Obed, which means serving. How beautifully this agrees with the life of Jesus, who "Took upon Himself the form of a servant and was made in the likeness of men." Phil. 2:7. Our mind is also led to the language of the prophet of old who said, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isaiah 9:6. Who are the people that will call His name Wonderful? Are they not the ones unto whom this child is born? Surely, they will call His name Wonderful, Is it not a great wonder of wonders to you, that this meek and lowly Jesus would condescend from His high and Lofty state of Heaven and take up His abode in you? Surely, you will call His name Wonderful. How wonderful are the words of Mary: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Luke 1:46,47. "He hath filled the hungry with good things, and the rich He hath sent empty away." Luke 1:53. Is it not true that the same one unto whom this child is born is the same one that this son is given? His name shall be called Counsellor. Dear Child of God, have you not learned the truth of the prophet of old, "And all thy children shall be taught of the Lord." And Jesus, Himself, refers to this prophecy, and says, "It is written in the prophets, and they shall be all taught of God." John 6:45.

Notice the numbers of names He has: "Wonderful, Counsellor the Mighty God, the Everlasting Father, and the Prince of Peace." Is there any peace outside of Jesus? "Peace I leave with you, my peace I give unto you." Jno. 14:27. How agreeable are the words of Simon of old: "Lord now lettest thou thy servant depart in peace according to thy words, for mine eyes have seen thy Salvation." Luke 2:29, 30. Is it not true that we find peace every time we are enabled by the spirit of God to embrace this little son (Jesus)? It is then we can behold Him in His beauty and holiness.

We will now return to the law, which Paul says, is "a shadow of good things to come." Remember, dear reader, that a "shadow" is not the reality of anything, but if you will follow it, you will come to the substance. May I again quote the words in the fourth chapter and 13th verse: "So Boaz took Ruth and she was his wife." How beautifully Ruth portrays the church in the gospel dispensation. She is now married to another, this "near

kinsman," "a mighty man of wealth." **Even Boaz.** This little son is born, who is the legal heir of all this vast estate that his father possessed in Bethlehem-Judah, which I believe is a faint type of heaven, and all that He purchased in the country of Moab, which is a type of earth. So this Son, Jesus, became heir to all that His Father possessed. "Heaven is His throne, the earth is His footstool, and the cattle of a thousand hills are His."

When this little son was born, the women of the city invoked their blessings upon him. "That his **name** may be famous in Israel" Can we conceive of any **name** that will compare with the name of Jesus, except the Church? "And this is the name whereby he shall be called, the Lord our Righteousness, and this is the **name** whereby she shall be called, the Lord our Righteousness." Inasmuch as the bride takes the **name** of the bridegroom, just so, the Church takes the **name** of her Husband. And inasmuch as Naomi and Ruth looked to this son Obed for their natural sustenance, do we not look to Jesus for the joy of our salvation? How true are the words of Peter, "For there is none other **name** under heaven given among men whereby we **must** be saved." Acts 4:12. And the Apostle Paul, in his epistle to the Philippian brethren said, "Wherefore God hath highly exalted him, and given him a **name** which is above every **name**." Phil. 2:9. That in all we do in word or deed, do in the **name** of Jesus.

The women of the city also said to Naomi "And He shall be unto thee a restorer of thy life." To find the true meaning of these words, we will only look back in our experience, and see that we are not restored back to our former state, for that was a life of toil and labor, as we have before pointed out in the life of Naomi, in her journey from the country of Moab to Bethlehem Judah. But she is **now** a partaker of that bread for which she has bestowed no labor. See how this word **restore** compares with the experience of David, "**Restore** unto me the joy of thy salvation." David did not ask for salvation, but he wanted the joy of it again. He, Obed, shall be "A nourisher of thine old age." That is, Naomi and Ruth have the full assurance that this little son will unquestionably out of the abundance of his vast amount of wealth, supply them with all the necessities and comforts of life. What a consoling thought, notwithstanding the fact that she is old and decrepit and going down the steps of old age, she has something to look forward to "This little son will care for me." She took the child and laid it in her bosom. May I repeat the words? "And he shall be a nourisher of thine old age."

How beautifully this son typifies the Son of God; and listen to His own words: "For the Lord thy God is a merciful God, He will not forsake thee neither destroy thee nor forget the covenant of thy fathers which He sware unto them." Deut. 4:31. She has now ceased from her labors and entered into rest. How does this compare in your experience? When Jesus Christ was formed in you the hope of glory, and spake peace to your troubled soul, in a feeling sense, in words, and said "Thy sins which are many are all forgiven thee, go and sin no more." Now you are no more under the law, but under grace, for the law of the spirit of life, which is in Christ Jesus has made you free from the law of sin and death.

In bringing this to a close, may I quote the language of the Apostle Paul, "For He hath said, "I will never leave thee nor forsake thee.'" Heb. 13:5. Again Paul said, "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. The Apostle did not say He shall supply all your needs, but "He shall supply all your need." When we are clothed and in our right mind, how fully we realize that we need Him every moment and every hour.

Meditations
on the
Temple of Solomon

MEDITATIONS ON THE TEMPLE OF SOLOMON

As Recorded In Proverbs

.. "Wisdom hath builded her house, she hath hewn out her seven pillars ; She hath killed her beasts ; she hath mingled her wine ; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city. Whoso is simple, let him turn in hither ; as for him that wanteth understanding, she saith to him, Come eat of my bread, and drink of the wine which I have mingled. Forsake the foolish , and live ; and go in the way of understanding."

The above quotation will be found in the first six verses of the ninth chapter of Proverbs.

For sometime I have had a mind to write on the scriptures at the head of this article, but as I have said many times, that if preaching or writting is profitable to the household of faith, it must first be taught in our experience, by the Son of God, and then revealed, or brought to our remembrance by the Holy Ghost. Jno. 14:26.

When someone is talking or writing about a great person he is very apt to inquire in his mind, who is this man? Where did he come from? Who was his father and mother? Where did his ancestors come from? In answer to some of the above questions, may I add that according to Holy writ, Solomon was the son of David who was King of Israel; his mother was Eliam's daughter and the wife of Uriah the Hittite. It may be of interest to the readers to know that David had Uriah put in the forefront of the battle, so that he was smitten. Then David took Uriah's wife to be his wife, and she was Solomon's mother. His grandfather was named Jesse, and his ancestors were of this same notable family Abraham, Isaac and Jacob.

I have regarded Solomon, in many respects, as being a type of Christ. First, he possessed more wisdom than any other man, and if my memory serves correctly we are told that none shall come after him that is as wise as he. Second, he was a kind and gentle ruler over all of Israel, and rendered just and righteous decisions before the people.

"In Gibeon the Lord appeared to Solomon in a dream by night, and God said, ask what I shall give thee." 1 Kgs. 3:5. Solomon prayed to God to "Give therefore thy servant an understanding heart, to judge thy people, that I may discern between the good and bad; for who is able to judge this thy so

great a people." "And the speech pleased the Lord that Solomon had asked this thing." So the Lord did not only give him wisdom, but riches and honor also.

When I was a boy I read this scripture and I thought that it was a matter of choice for which he could ask. (Of course it was a matter of choice, but not in the sense which I thought). I had an idea he could ask for riches, wisdom, honor or anything of his own choosing. In other words. I thought it was about like this: if I should go to town and buy several presents and say to my little girl take any one that you want, and in all probability, I would not know which one she would take before she made her selection. I also thought that I certainly would have asked for riches, then I could discharge all my obligations and probably give a little to the poor, but make sure that I would reserve a sufficient amount for future use, and there is but little doubt in my mind but that Solomon would have asked for riches had he been possessed with a carnal mind at the time.

But ah! How different do I look at the scene now. Does God ever put the burden of prayer in your heart, before He first makes you feel the need of the thing that he proposes to give you? Can we pray for mercy before we feel the need of mercy? Can we pray for help before we feel the need of help? Solomon felt the need of wisdom more than anything else, for he was now beginning to reign in the place of his father David, and he was conscious of the fact that many perplexing problems would arise among the people, which would require the guiding hand of God; therefore, he said, "Give thy servant an understanding heart, to judge thy people, that I may discern between the good and bad."

Dear servants of God, have you not had the same experience as Solomon did, many times in your feeble efforts in serving as a servant among the people of God? I know that my dear wife and I have felt this to a great extent in our family circle, in the rearing of our children.

Before I was married I thought that I knew all about rearing children, and I had a fixed rule in my mind that I would follow, which was something like this. If I ever married a wife and any children were born in our family, I would use the lash in making any corrections, but ah! how mistaken I was. May I say that if your child knows nothing but the rod of correction laid on his or her back every time he does something wrong, you have a poorly brought up child, for I have learned by experience that it takes a great deal of patience, kindness and teaching, mixed

with firmness, to get the proper respect and confidence of our children, in order that they may obey from a standpoint of love rather than fear.

When our boys grew up into teen age, they would come around and say, "Father, I want your car to go to a ball game, picture show or some worldly amusement." My preference was that they be content not to go, but I began to realize that I was once a boy and I enjoyed parties and dances, and I wanted them to have reasonable privileges with other boys, lest they think that their mother and I were too strict on them. But the great problem was this; when they repeated this request, which I thought was too often, shall I say yes, or shall I say no, and for fear that I was not in the frame of mind to make a proper decision I would say, go and ask your mother, and she would say, go back and ask your father. We have often been brought into a great strait in making up our minds, and many times we said, "Oh, Lord, decide this matter for us, that we may train our children up in the way that they should go that when they get old they will not depart from it." The same has been true regarding our girls.

One notable circumstance which was brought before King Solomon was the case of two women who lived in the same house and each gave birth to a child about three days apart. One of the women overlaid her child and it died. About the midnight hour she laid the dead baby in the bed of the other woman and took the living child and claimed it as her own; the other woman awoke in the morning to give her child suck, and upon finding that she had been defrauded of her child she made complaint to the other woman that the living child was hers; but the other contended that the living child was hers. In as much as they could not settle the matter they brought the case before the highest tribunal on earth. So Solomon heard the testimony of each, both testifying that the living child was hers. No other witnesses were present, which of course made it much harder to decide. I am sure that nothing short of divine wisdom could render a righteous verdict in this case. May I repeat again that King Solomon had prayed and said, "Give therefore thy servant an understanding heart that I may judge the good and the bad."" He said to his servant, Bring me a sword," which they did, and the King said, "Divide the living child in two, and give half to the one and half to the other, then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O My Lord, give her the living child

and in no wise slay it. But the other said, let it be neither mine nor thine, but divide it. Then the King answered and said, Give her the living child, and in no wise slay it. She is the mother there-of." 1 Kings 3:25-27.

This one decision was published abroad throughout the land, and the people feared him, for they saw that the hand of God was with him. The vast number of horses and chariots, and the great number of beasts that were slain each day to satisfy the hunger of those of his household, and the men servants and maid servants that were in attendance at his command, are beautiful types of the bountiful storehouse of our Great Emanuel, who sits upon His throne and metes out justice and mercy to all of his poor, hungry, and tempest tossed children. As Solomon was Governor over all of Israel who would say that God does not govern the universe, from the huge monsters down to the smallest insect. For He said in His word that "The heaven is my throne and the earth is my footstool. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains and the wild beast of the fields are mine. If I were hungry I would not tell thee: for the world is mine and the fulness thereof." Psa. 50:10-12. But ah! before we can fully realize the truth of this we have to be brought down from our throne of self-works and self-righteousness, then we can appreciate the true value of this inspired word. When the great King Nebuchadnezzar was dismounted from his throne and was made to eat grass like oxen "and his body was wet with the dew of heaven, until his hairs were grown like eagle feathers and his nails like birds' claws." Dan. 5:33. Then he could say with a true and understanding heart that "all the inhabitants of the earth are reputed as nothing, and He, God," doeth according to his will in the army of heaven and among the inhabitants of the earth and none can stay his hand or say unto him, what doest thou?" Dan. 4:35.

We can appreciate and sympathize with our brethren when they get in a low state, and the Lord seems to hide His face. We see so many of the dear fathers and mothers passing out and so few joining the church to fill the vacancies. We often wonder and feel that we have been remiss in our duty. Such has been my own feeling many times. When we are brought to this low ebb, and darkness enshrouds our souls it is then that Satan makes his worst attacks, but when the day dawns and we are again illuminated by the Holy Spirit, the evil one flees like the darkness before the beaming sun. And as these Temanites were

a great pest in the life of Job, you may be sure that they will pester you. How good it is to remember the words of the inspired apostle which was directed by the Holy Ghost," and the Lord added to the church daily such as should be saved." Acts 2: 47.

The eagle is a faint type of the church and I would not say that during her molting season that she is entirely free from her prey, but when she feathers out she soars high above the clouds. The old prophet Elias, was reduced to a low state when he made intercession to God against Israel saying, "Lord they have killed thy prophets and digged down thine alters! and I am left alone, and they seek my life." But what saith the answer of God unto him? I have reserved unto my self seven thousand men who have not bowed their knee to the image of Baal." And the Apostle Paul referred to this and said, "Even so then at this present time also, there is a remnant according to the election of grace." Rom. 11:5. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give the kingdom." Luke 12:32.

I will now attempt, if God is willing to explain what I see in the scriptures at the head of this article. "Wisdom has builded her house." The house which Solomon built was to my mind a type of the heavenly Church which the Lord has or is building, for He said, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18.

This house was not so large, according to the dimensions, but it was an expensive one. It took one hundred fifty-three thousand and three-hundred men, seven years to build it. Cedar and stone were the principle materials that were used in the construction of this building. Cedar is a highly typical material, because of its long life and preserving qualities. It kept the moths out, and the stones made it buglar proof, which compares favorably to the language of Jesus. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Matt. 6:19-20.

These trees were hewn out chiefly by the servants of Hiram from the cedars of Lebanon. Each piece of material was so minutely dressed out, we are told that neither hammers nor ax, nor any tool or iron was heard in the house, while it was in

building." 1 Kgs. 6:7. As the type so is the reality, when the Lord began His work you were in the forest of nature. "And were by nature the children of wrath even as others." Eph. 2:3. He first cut you down, and each stroke was indeed necessary, in order to hew off the roughage, straighten you out and make you fit meat for the Master's use. The reader may inquire, "Have I been properly dressed out?" I have said that this is a fairly good rule by which to tell. If we are back-biting, fault-finding, contending about trifling things, and striving about words of no profit, among and with our brethren, it is good evidence that a few more knots need to be slabbed off, which God alone can do.

Long before you united with the church you may have thought that there were certain members on the inside you could not fellowship, but ah! how different when you were carried there on the wings of God's love. There was then no thought in your mind of "Who can I fellowship," but the great wonder now is, who can fellowship me? How good if we could always be possessed with this spirit.

Several years ago I had an appointment at a church during the week. Upon approaching the ground, several brethren gathered around me and said, "Brother Adams, there is a man here that we want you to encourage to unite with the church. I said, "What is his reason for staying out." They said that he stated that there was a member that he could not fellowship. My reply was, "You had better let him alone until God completes His work with the hewing ax." About two years later, the unworthy writer was present when this brother came pleading for a home and was happily received into the fold.

It will be noticed that when these timbers were hewn out that they were floated to Joppa by way of the sea. The word "sea" often when used in the scriptures signifies trouble. We see the waves and billows as they roll to the shore. David said, "All thy waves and thy billows are gone over me." Psa. 42:7. Dear child of God, have you ever felt any of those waves and billows come over you, while you are floating by the way of the sea? If so, be not discouraged, for our God has spoken by the mouth of His Apostles and said, "We must through much tribulation enter into the Kingdom of God." Acts 14:22. The materials that were used in the construction of this building was not dead, rotten or decayed materials. They were sound and seasoned materials. So is the Church of God. She is built out of living materials, living by reason of Christ who lives in her. Peter said, "Ye also, as lively stones, are built up a spiritual house, an holy

priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2:5. Which is in harmony with the testimony of the Apostle Paul, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself, being the chief corner stone, **in whom** all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:20-21.

"She hath hewn out her seven pillars." I do not claim to have superior knowledge over my precious brethren, in writing on this or any other portion of God's sacred word. Some have said "the seven pillars" represent the seven churches of Asia. But as we view the natural building of Solomon, we see the building is supported by the pillars, and the pillars get their support from the rock bed underneath. Now the pillars are between the rock and the building, which seems to me more fully represent the apostles and prophets who were peculiarly fitted and hewn out to withstand the cold, chilly winds, and give succor and support to the children of God by reason of the severe trials and afflictions which they were enabled by the grace of God to pass through. Would you not say that you have many times drawn comfort and peace from their sacred writings, when they were applied to your experience by the Holy Ghost? When the Apostle John was exiled upon the isle of Patmos, he said, "I am your brother and companion in tribulation." Remember that it is when you are in tribulation that He is your bosom friend.

The word "seven" is often used to denote fullness. The above views which I have penned seem to me to be in harmony with the inspired writings of the Apostle Paul: "And are built upon the **foundation of the Apostles and Prophets, Jesus Christ himself, being the chief corner stone**; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:18-21.

"She hath killed her beasts." The provisions for one day in Solomon's household was thirty measures of fine flour, and three score measures of meal. Ten fat oxen and twenty oxen out of the pastures and an hundred sheep, besides harts and roebucks and deer and fatted fowl. 1 Kgs. 4:22-23. Was all of this portion of God's sacred word penned just to make history and fill up space? Indeed no. For we are told that "whatsoever things that are written afore time were written for our learning that we through patience and comfort of the scriptures might have hope." Before this meal and flour was reduced to its present state, the grain must go through the upper and nether

mill stones, then kneaded together and baked in a hot oven. The blood must be drained out of the beast and fowls before they were prepared to feed the hungry of the household of Solomon.

What can these beasts and fowls represent? Do they not portray in types and shadows, the suffering and death of the meek and lowly Lamb of God who was delivered for our offenses and was raised for our justification; and they more particularly point to the Gospel day, when we are blessed to sit down in the kingdom with Abraham, Isaac and Jacob, and partake of the heavenly feast. But before we are partakers of this heavenly feast, we too must be crucified with Christ (Paul said, I am crucified with Christ"); and die under God's just and holy law, and have part in His resurrection, before we can eat the flesh of the Son of Man and drink His blood.

"She hath mingled her wine." Wine is often spoken of to typify the Gospel of Christ. Song of Solomon 7:9. The mingling of wine beautifully portrays the various gifts, which God has placed in the Church for the edification of the saints. "Now there are diversities of gifts, but the same spirit, and there are differences of administrations, but the same Lord." 1 Cor. 12:45. And God has placed them in order, first the apostles, then prophets, evangelists, pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 2:14. One precious saint will often say, "I had rather hear Elder _____ than any preacher I have heard." Another one says, "I had rather hear Elder _____". What makes this difference? It is because his preaching is more suited to your experience. How discouraging it would be to the poor servants of God if all the households of faith were to center upon one servant and not a word of encouragement for the rest of us. But our God has so arranged it in His divine providence that each one shall receive his portion in due season, and get the flavor which is best suited to his or her taste.

"She hath also furnished her table." The table which Solomon set was furnished with a great variety of foods with all the necessary vitamins to supply the body with health and strength, but would you suppose that all the food was good to the taste? My answer is no. For my mother often, when I was a small boy, made me eat many things that I did not enjoy so well, but she knew it was good for my body. If I could have had my way I would have begun with the desserts and ended with desserts. I have often said that the children of God remind me of a family of little children seated around a table which was filled with

coarser food and a dish of ice cream in the middle, and without the guiding hand of their mother they will almost invariably start on the ice cream. Why is this? The answer is because the cream is more delicious to the taste. But the good mother says you all must eat a reasonable supply of the coarser foods, then I will serve you dessert last. It may be that she has a supply of the better tasting foods, but she knows that a well balanced diet makes a healthier child. So our God never questions you and me concerning the kind of food we shall have. If we could have our way, we would live on love, joy, peace and happiness all the time, but ah! when He sees fit He gives us sorrow, trouble and afflictions. Now you can see that all the food that is listed on the menu is not good to the taste, but is it not good for the body? David said, "Before I was afflicted I went astray, but now have I kept thy word." Psa. 119:67. Now afflictions were not good to his taste but through this suffering he kept God's word. Can you not read your own experience here?

"She hath sent forth her maidens." When we are invited to a banquet or feast do we not see the maidens serving the guest? No doubt, but what this was a wonderful sight for the Queen of Sheba to behold in the Temple of Solomon. Everyone serving in the place and order in which this Great King had placed them. Do you know of a more beautiful sight than to see guests seated around and each humble servant of God handing out to the household of faith such things as his Master has supplied him with? The Lord said to Peter, "Feed my lambs" and "Feed my sheep." The Lord did not tell him to convert a goat into a sheep. But the words are simply this, "Feed my lambs" and "Feed my sheep." Jno. 21: 15-16.

Through the sufferings and death of Jesus under the law, all the preparation was made for the servants or maidens, to serve in the Gospel day. "For my flesh is meat indeed and my blood is drink indeed." Jno. 6:55.

"She crieth upon the **highest** places of the city." It will be noticed in the ninth chapter of Proverbs verse 14, that the foolish woman, "Sitteth at the door of her house on a seat in the high places of the city." But the woman who possesses wisdom "she crieth upon the **highest** places of the city" which is in keeping with the inspired prophet Isaiah, "and an highway shall be there and a way, and it shall be called the way of Holiness." The unclean shall not pass over it; but it shall be for those the wayfaring men though fools, shall not err therein." Isa. 35:8. What a comfort to a poor tempesttossed child of God

when the Holy Ghost applies the above words to your weary soul and you are lifted up and sometimes made to feel that you are in the way (Jesus). Abraham's servant said, "I being in the way the Lord led me to the house of my master's brethren." Could he fail to reach the designated place since He was in the way? Jesus says "I am the way." He taketh His own sheep and goeth before them.

"Whoso is simple let him turn in hither." How wonderful is the teaching of the Holy Ghost, though you feel to be weak in intellect, yet by degrees this great mystery is gradually opened up to your poor souls, that Christ Jesus died for the ungodly. Though you may feel to be a fool, you shall not err therein. We have often heard it quoted "Though fools shall not err therein." Isa. 35:8. The reason that you can not err therein, is because you are in Christ Jesus. Now we are led from Law to Gospel, and our eyes are opened to view the heavenly scene and receive some knowledge of the fact that He (Jesus) is made to be sin for us, who knew no sin that we might be made the righteousness of God in Him. Then we can get a glimpse of the truth of the inspired Apostle, that Jesus is made unto us wisdom, righteousness, sanctification and redemption.

"As for Him that wanteth understanding she saith to him, come eat of my bread and drink of the wine which I have mingled." All of this was written for those who die under God's just and holy law, and their souls are raised up into newness of life. Then it is that the Holy Ghost reveals Jesus to them as their precious Savior, for the inspired Apostle Paul said that "no man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. 12:3. As the veil is gradually being lifted and we are enabled by the Holy Spirit to get a glimpse through the lattice work and view the heavenly scene beyond, we are drawn nearer to our precious Savior, and we can more fully understand that this same Jesus which Phillip preached to the Eunuch was first manifested to us in the person of the Father; second, He was manifested to us in the person of the Son, and third, He was manifested to us in the person of the Holy Ghost. John said, "for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, And these three are One." Paul said, "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

Now we can see that the Son is as old as the Father and the Father is as old as the Son. For John said, "In the beginning was the word, the word was with God, and the word was God.

The same was in the beginning with God. All things were made by **Him**, and without **Him** was not any thing made that was made. In Him was life and the life was the light of men." Jno. 1:1-4. This same Jesus which Philip preached to the Eunuch has many names, some of which are recorded by the prophet Isaiah, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace." Isa. 9:6.

The reader may inquire, "How can this Jesus be both the Father and the Son? The term Father means oldest, so in the first administration of the Spirit in our experience. He is manifested to us in the Person of the Father. The Father gives life, then arrests, convicts and condemns us through the administration of the law. Second, He (Jesus) comes to us in the person of the Son. The work of the Son is to fulfill the Law and instruct His people and redeem them from under the curse of the Law. Now when Jesus finished His work in the person of the Son, the Son was crucified and was resurrected the third day, and after abiding here on earth forty days He ascended to the Father.

Now the teaching and instruction which was given to His disciples by this Son Jesus, was concealed in the law and revealed by Him in the person of the Holy Ghost in the gospel. Before His crucifixion He said, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jno. 14:25-26. Do we not see a manifestation of this Son Jesus exhibited in the person of the Holy Ghost on the day of Pentecost? "and they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance." Acts 2:4. May I ask this question, has there been any change in the presenting the eternal truth of God from that day until this unless we are overshadowed by the Holy Ghost and the Spirit gives us utterance? The Holy Ghost is the revealer of God's word. You may ask, what does the Holy Ghost reveal? Answer: The Holy Ghost reveals to the children of God the things which were spoken to them by the Son when He was under the Law. When the Holy Ghost reveals these sacred truths to you, which is often done through and by his servants, you no doubt have said that I knew that but I did not know that I did know it. Why is this?

Answer: Those things were taught to you in your experience by the Son as a convicted sinner under the law, and the truth of this teaching is now revealed to you in the Gosped day by the Holy Ghost. Therefore, Jesus said the Holy Ghost "will bring all things to your remembrance whatsoever I have said unto you." Many of John's disciples came to the church at Ephesus, and Paul asked them if they had received the Holy Ghost and they answered that we have not so much as heard whether there be any Holy Ghost, as they had only been baptised by John with the Baptism of repentance. And when they heard the words of Paul "They were baptised in the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues and prophesied." Act 19:5-6.

In bringing my article to a close I will only mention a few thoughts in connection with the sixth verse of the ninth chapter of Proverbs: "Forsake the foolish and live, and go in the way of understanding," In looking back through our past experience, as a convicted sinner, when we fled to the law for refuge, we can now see how foolish it was to try to justify ourselves by any works of righteousness which we could do. But, being poor blind mortals we could not see the folly of this work system, nor could we comprehend the truths of the inspired word which was spoken by the prophet Isaiah, "But we are all as an unclean thing, and all our righteousness are as filthy rags: and we all do fade as a leaf: and our iniquities, like the wind, have taken us away." Isa. 64:6. Ah! how true to our experience, we have to be dispossessed of all our legal good, under the Law, and come to the end of our wits, and see the justice of our condemnation, under God's just and holy Law, before we can know the true meaning of this sacred prophecy. The Apostle Paul, in giving his testimony, which was dictated by the Holy Ghost written to Titus; which said, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, and envy, hateful, and hating one another. Titus 3:3. What a dark, rough and rugged route we had to travel before we could see the way of **understanding**. Our souls were enshrouded with darkness, and not one little ray of light could we see. We were like the children of Israel, when they were oppressed by the hand of Pharoah in Egypt, enshrouded with darkness which could be **felt**. Which also must have been the experience of the poor publican, who could not so much as lift up his head, but smote upon his breast, and stood afar off. He prayed and said, "God, (he could not then call Him

Father. I know this from my own experience) be merciful to me a sinner." The scriptures tell us that He went down justified, rather than the Pharisee, who fasted twice a week, and paid tithes of all He possessed, and could not see himself a sinner before God.

Inasmuch as Christ was delivered for our offences and raised again for our justification, we too, are crucified with Him. Our souls are lifted up and the Holy Ghost reveals Jesus to us, and for the first time we are given a hope that He is our precious Savior. May I say in my concluding remarks that this hope is so precious that if it were possible you would not exchange it for all the gold and silver that this world affords. Now we can exclaim with the inspired Apostle Paul, "I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith of the Son of God, who loved me and gave himself for me." Gal.2:20. Our eyes are now open, our deaf ears are now unstopped, and our heart is now prepared to receive the true instruction, that salvation is by grace, through faith, and that not of ourselves, but a gift of God.

Is this not the way of understanding?

Willow Springs, N.C.
April 16, 1946.

Humbly submitted,
T.F. ADAMS

Come unto me, all ye that labor and are
heavy laden, and I will give you rest. St.
Matthew 11:28.

Meditations of Joseph

MEDITATIONS ON JOSEPH

From the Book of Genesis

by T. Floyd Adams
Willow Springs, N.C.

PART ONE

.. "But bring your youngest brother unto me; so shall your words be verified, and ye shall not die;" and they did so.

The above quotation will be found in the 42nd chapter and 20th verse of Genesis. They are the words of Joseph to ten of his brothers when they came down to Egypt to buy corn.

For many months I have had some desire to write some of my meditations on the above scripture, but feeling my weakness and barrenness of mind most of the time I have put it off until now. As I fully realize that writing is like preaching, if it is profitable to the household of faith, we must be endured with power from on high.

If I should undertake to write the life and travels of Joseph from early childhood to the time he was made Governor of Egypt, as it is recorded in the scriptures, it would require many pages, even if I were blessed to do so. But I would like to say just here, that as an obedient son of his father and being persecuted by his brothers, tempted by Potiphar's wife, cast into the dungeon, and then mounted to the throne of Egypt, speaking roughly to his brothers, putting them into prison, storing away corn in the years of plenty to be freely meted out to his brothers without charge in the days of the famine, and then revealing himself to his brothers as their precious brother: in many respects beautifully portrays in types and shadows the work of the Father, who taught us through the law, the Son who suffered for our sins under the law, and the Holy Spirit or Comforter who revealed Jesus to us as the way, the truth and the life.

It will be noticed that when Joseph's brothers came down to Egypt they made obeisance to him, which was in part a fulfilment of the dreams which he had when he was yet a small boy while living with his father. Joseph called them spies as a reminder of their transgressions. He uses these words to stir up their evil conscience and make them mindful of the sin they had committed. Now Joseph knew his brothers and he was fully aware of the fact that their evil deeds were the cause of his sufferings and sorrows, yet he loved them. Like Jesus who "loved his people with an everlasting love, even we when dead

in trespasses and in sin." He said, "Nay, my Lord, but to buy food are thy servants come." Joseph spake roughly unto them, and put them into ward or (prison) three days. In my meditations I can see them conversing in sorrow over their past wicked life, when they put their brother into a pit, then sold him for twenty pieces of silver, after which they killed one of the kids of the goats and dipped his coat of many colors into it and sent it back to their father in order to try to cover up their wicked acts. We are told, "Be sure your sins will find you out." Num.32:23. And they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us. "Can you not, dear reader, see from your own experience, how their sins rolled up before them like mountains? Trace your own experience as a convicted sinner under God's just and holy law, when you came to the end and was shut up under the law, without God and without hope in the world. The unworthy writer while under this heavy guilt and condemnation often looked at the beasts of the field and said I had rather be in their place than in mine, for I could not see how God could justify such a sinner as I felt myself to be. Yet my brethings were like the poor publican, "who stood afar off (in his feelings) and said, "God be merciful to me a sinner." Often when I lay down at night I would wet the pillow in part with tears from my eyes while under conviction of God's just and holy law.

Now back to my narrative. Joseph spake to his brothers by an interpreter and he continues to call them spies. This expression causes their guilt and sorrow to mount up before them and to further serve to sink them into despair. Yet, they vainly tried to vindicate themselves, saying, "Thy servants are twelve brothers, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." Again Joseph said unto them, "That is it that I spake unto you, saying, Ye are spies." Gen. 42.14.

Now, when his brothers said, "Thy servants are twelve brethren, and the youngest is with his father and one is not," of course, he knew he was the "one is not." He now puts the burden of proof on them to prove that they are not spies, by saying, "Hereby ye shall be proved; by the life of Pharoah ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison that your words may be proved." At this

point Joseph modifies his previous statement by saying, "If ye be true men let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses." But remember, that he makes it mandatory upon the part of his brothers that they can not get any more corn unless they bring their youngest brother.

Several years ago, after reading the above quotation of Joseph, I wondered in my mind, Just why, he made it imperative that the youngest brother (or Benjamin) must come before they could get any more corn. The thought lingered with me occasionally for a period of about two years. I am convinced "That the secret things belong unto the Lord our God, but those things which are revealed belong unto us, and our children forever." Deut. 29:29. Is it not true that we must be overshadowed by the Holy Ghost today to understand the revealed things of God?

Would it be too much for me to say that the Lord was gracious in revealing to me in a dream who Benjamin represents in the type and shadows? One night while I was asleep, a wheat field appeared in front of me and a voice spoke and said, "Benjamin is the corn." I awoke and meditated over the dream, but I could not understand it. I fell asleep again and a second time, this wheat field appeared in front of me and the same voice said again, "Benjamin is the corn." I awoke and I said to myself that I cannot understand how that Benjamin could be the corn when his brothers were going down to Egypt to get the corn. A third time I fell asleep and the same field appeared before me. It seemed to be about twelve or eighteen inches high, and the same voice said, "Benjamin is the corn." It made such an impression on me that I called my wife, and I said, "Mother, I have dreamed three times of seeing a wheat field in front of me, and each time a voice would say, "Benjamin is the corn." And I cannot make any sense out of it as I thought they were going down to Egypt to get corn, but the voice said that Benjamin is the corn." Immediately my wife said, "That is plain." She said, "Benjamin is the evidence that his brothers are not spies." I still seemed to be at a loss to understand. She said, "Benjamin is the fruit." All of this was foreign to me, then she said, "Benjamin is the youngest brother." **In a flash**, the whole dream was clear before me. Surely Benjamin is "Christ formed in you the hope of glory." **HE MUST COME.** Then I could understand what John taught when he said, "And of His fullness have all we received, and grace for grace." That is, when you

bring grace you get grace, when you bring the evidence you get the evidence, when you bring fruit you get fruit, when you bring corn you get corn. Is not this the same doctrine that John preached in the wilderness of Judea when the Pharisees and Sadducees came to his baptism, and brought such flimsy evidence that they were the children of God because Abraham was their father! John said, **"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."** Matt. 3:7-8. Is not love, joy, peace, happiness, long-suffering, gentleness, meekness, patience and kindness which Paul says are fruits of the Spirit, always found in the youngest brother?—Christ formed in you the hope of glory?

Many people wonder today why it is that we do not seek for large numbers in our churches and because we do not, many have said that we are selfish, but this is not the truth. I will only answer for myself. I like large numbers provided they bring the FRUITS or "Benjamin the youngest brother." The inspired apostle Paul taught by divine revelation that they were not all Israel that are of Israel, neither are they children, because they are the seed of Abraham, but in Isaac shall thy seed be called. He was born out of due season. His mother, Sarah, was ninety years old and Abraham, one hundred years old when he was born, which to my mind is a true type of every heaven-born soul, for the spiritual birth contrary to all human understanding and human reason and all of His people were saved in the mind and purpose of God before the world began, for Jesus said, "Thine they were, and thou gavest them me." Jn. 17:6. Paul said, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9.

While I am writing about this youngest brother I would like to relate a beautiful scene which took place one night during a commencement exercise at our school. My wife and I went into the auditorium and took a seat near the back of the room and there were two girls sitting about three seats in front of us. They looked back at us and bowed their heads. One of them was so full that she began shedding tears. I turned to my wife and said, "There is a child of God." At that time I did not know either of them. About eighteen months after this I had the gracious privilege of baptising this same little girl. Now, when she came before the church, was it necessary for her to relate any of the

dealings of the Lord with her, in order for us to have confidence in her? My answer is no, for I saw the fruit or evidence the night we were in the school auditorium.

While Joseph's brothers were yet in prison, it will be observed in Gen. 42:22 that they continue to talk about the sin that they committed against their brother, and moreover, they are branded as spies. All the evidence that they could produce, even the money that they brought to pay for the corn could not appease the justice of their just condemnation. But charity never fails. The love which Joseph has for his brothers is now made manifest in part. Although, while he bound Simeon in their presence and kept him in prison until Benjamin came, he released the others and commanded that their sacks be filled with corn, that they might carry it to Canaan for the famine of their houses and to restore every man's money into his sack. Let it be fully understood that Joseph did not release them from prison and put them under bond because of any evidence that they gave or even the money which they brought, but it was because of the great love he had for them, their father and families. Is this not agreeable with the language of Peter who said, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ." 1 Pet. 1:18-19.

PART TWO

Some time ago, I was speaking upon this subject, about Joseph's brothers trying each time they returned, to pay for their corn and every time it was put back into their sacks. When the services were closed, a sister came up to me and said, "Brother Adams, don't you believe that we too, try at times to spend a little of this money?" I paused for a moment, then said, "I believe you are right." I can see now, that in my nature I am still possessed with self-works, and self-righteousness. I believe that Peter was possessed with self-confidence the night our Master was crucified. He said, "Lord, I am ready to go both into prison and into death." It is only when we are clothed and in our right mind that we can fully understand the truth of the scriptures which say, "Not by works of righteousness which we have done, etc." By grace through faith, and every blessing that we receive is a free gift, without any merit on our part. Joseph taught this lesson over and over again to his brothers about which I hope to discuss more fully later in this article.

They are now on their way back home to carry corn for their families. While they have been released from the prison, yet Simeon is still there, and they dread the thought of having to introduce the subject to their father of having to bring Benjamin back to get any more corn. This was indeed distressing to them. Their conscience stings them severely for taking vengeance on their brother, the man whom they did not know down in Egypt who "spoke roughly to them," also, they realized that they would soon have to face him again, not knowing what the consequences would be. All of the above was enough to sink them into gloom and despair. There is no doubt that they wished they had never been born. I speak this from my own experience, but dear reader, this is the only route of travel to get any more corn, for we must "through much tribulation enter into the kingdom of God." Acts 14:22. So it was with Joseph's brothers, they had a long way to go under God's just and holy law before they could meet Joseph face to face in peace.

Now, they approached their father with the sad news that Benjamin must go down the next time if they got any more corn. Jacob was in despair. He said, "Joseph is not and Simeon is not and ye will take Benjamin away; all these things are against me." At first he refused to let him go. But ah! when the corn gives out and the famine gets to be sore in the land (or soul) Jacob's heart begins to soften, for our God knows how and does make His people willing through suffering in the day of His power. How well do we remember the sufferings that we went through before we were made willing to present the corn (or the youngest brother). If I am not mistaken, the Lord called me one day when I was about thirty-four years old, at about two o'clock p.m., and said, "Show my people their transgressions, and the house of Jacob their sin." I said, "Lord, I will die before I will go." Oh, the suffering I went through for several weeks will never be described by mortal tongue. May I ask this question—Are there any volunteer ministers in God's kingdom who can preach the gospel? Are they not all conscripted? Yet, we fully realize that we are a failure without the presence of the Holy Spirit.

Now, let us view the scene a little further and see how Jacob endeavors to appease the wrath of the man in Egypt. He said, "Take the best fruit in the land in your vessel and carry down the man a present, a little balm, and a little honey, spices, myrrh, nuts, and almonds. And take double money in your hand; and the money that was brought again in the mouth of

your sacks, carry it again in your hand, peradventure it was an oversight." You perceive, he is still trying to pay for the corn as well as to appease Joseph's wrath. Now all of this amounts to nothing, but are we not like Jacob? We have to learn this lesson by experience again and again. Jacob's heart is getting much softer at this period, for in Gen. 43: 13, he says, "Take also your brother, and arise, go again unto the man" and his prayer is that "God Almighty give you mercy before the man." Judah said before this that "I will be surety for him." "If I bring him not again, let me bear the blame forever."

When they came into Joseph's presence and he saw Benjamin with them, he said to the rulers of his house, "Bring these men home, and slay and make ready; for these men shall dine with me at noon." Notwithstanding the fact that Joseph's brothers presented Benjamin by his demand and manifested his love for them by giving them food and lodging, also had their sacks filled with corn and restored every man's money in their sacks; he still speaks to them by an interpreter and has not yet made himself known to them. The climax of their suffering is yet to come as will be seen by the finding of Joseph's silver cup by his steward. He put the silver cup into Benjamin's sack according to Joseph's instructions. Is not this cup a type of the law? It was by the finding of this cup in Benjamin's sack that Joseph's brothers found out his righteous indignation against them for their evil deeds which they had committed against himself. They were able to present Benjamin which was required by Joseph as true evidence that they were not spies; yet, now they are at their wit's end, for Joseph has accused them of taking the cup, which of course, each one knew that he did not, but they were not able to prove that the other did not, for the evidence is beyond questioning, as it was found in Benjamin's sack. Please remember, that this cup is used by Joseph to drink and DIVINE. Read Gen. 44:5. "Is not this it in which my Lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing." Could his brothers when they returned and were in the presence of Joseph, a man clothed in royal apparel, sitting upon his throne, and one who had power to execute judgement, even think, much less express that they were not guilty? How dare they say that they did not take the cup? The evidence is too plain.

Dear reader, please observe again that this cup is put into Benjamin's sack for the purpose of divining, and it will serve the purpose for which he had it put there. It brought out the

wickedness which was in their hearts before God. For Judah said, "What shall we say unto my Lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants." They had a sense of their guilt long before Joseph called them spies. But now God has found it out and made them acquainted with the fact that through the finding of the CUP that He knows all about their evil conduct. There is no alibi which they can plead, the secret of their wicked hearts is fully opened up, for God has found it out. They are at their wit's end; there is nothing to say but GUILTY, GUILTY, GUILTY! Divine justice must be satisfied. Oh, how they felt their just condemnation. "How shall we clear ourselves?" If you, dear child of God, should chance to read these meditations, you may say, "I have not had quite as bitter an experience as you have described." May I ask: Have you ever heard a still small voice speak in the court of your conscience? — "Guilty, behold, I am vile." If you have not heard the voice you evidently felt the power of it.

Is not this CUP a clear type of the law? Paul said by the LAW is the knowledge of sin. (Rom. 3:20.) Again he said, "Is the law sin? God forbid. Nay, I had not known sin, but by the law." Rom. 7:7. I have often said that the law is a straight edge. When it is applied to a sinner it shows him how crooked he is. When I was a small boy, I watched those old hewers of timber. When they cut the tree down, they would stretch a string from one end of the log to the other on the side which they desired to slab or hew off, then saturate the string with lamp black, then pull it up in the middle and let it spring back on the log. This would make a black line from one end to the other. Now, this line did not straighten the log, but it showed the hewers just how crooked the log was. So it is when we are brought under the law, as the log is lying under the line. It reveals the secrets of our heart and causes us to exclaim as Job did, "Behold, I am vile. What shall I answer thee?" Job 40:4.

Inasmuch as the finding of this cup by Joseph's steward in Benjamin's sack, brought the most excruciating pain and sorrow to his brothers, just so, when God's just and holy law was written upon this hard and stony heart of ours, and his continual wrath and judgement poured out upon us, and that without mercy. It brought us down as poor penitent sinners before Him. Through this experience we learned one lesson that we will never forget, that is, to never plead that we are not guilty before Him again. Now, the only thing that we can plead,

that is acceptable to God is the imputed righteousness of Jesus. Our sins were imputed to Him and His righteousness was imputed to us. "He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." So Jesus said except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.

The finding of the CUP in Benjamin's sack (bear in mind that he is their youngest brother) is the cause of their returning to Joseph, so "The law is our schoolmaster to bring us unto Christ" and let it be observed that as they stood before Joseph (the man whom they did not know) sitting upon the throne of His Royal Majesty, that they never again uttered one word to try to prove their innocence, they never muttered again that they were not spies, they did not say again that they were true men; they never said again that we are all the sons of one man and "one is not" They did not say that none of them stole the CUP, all of which expressions they previously used before in order to prove and plead their innocence. Now the finding of the CUP in Benjamin's sack, has stopped their mouths, so when this LAW revealed the secret of our hearts, it stopped our mouths. For Paul says, "Now we know that what things soever the LAW saith, it saith to them who are under the LAW. That every mouth may be stopped and all the world may become guilty before God." Rom. 3:19.

Now if we try to justify ourselves by continually pleading our righteousness, are we not found to be liars? For Paul said, "By the deeds of the law shall no flesh be justified." It only remains to be seen that through the goodness of this great and mighty ruler of Egypt, in restoring Benjamin to them is the only hope of ever having any peace now or ever, for he is "their youngest brother." — "Christ formed in you the hope of glory."

Now, inasmuch as God has let them know that He knows all about their iniquity, they said. "We are my lord's servants, both we, and he also with whom the cup is found." Now, Joseph brings them into the full extremity of their sufferings, for he said, "God forbid that I should do so: but them and in whose hand the CUP is found, he shall be my servant; and as for you, get you up in peace unto your father." Now hear the pitiful pleas of Judah, who is spokesman for all. Dear reader, I ask your patience just here, while we see THE SHADOW TURN ON THE DIAL. They are yet experiencing sore trials under this Governor (or law) who sits upon his throne, for Paul said, "The

law having a shadow of good things to come." So the good thing is yet to come. Does not Judah now become a type of the Son of God? For his past sufferings made him willing to be surety for Benjamin's safety and return to his father and he manifested it fully by more sufferings when he said, "Now therefore, I pray thee, let thy servant abide instead of the lad a bondsman to my lord; and let the lad go up with his brethren. Then I shall bear the blame to my father forever. By the opening of the 45th chapter of Genesis we can see from what follows that divine justice has been satisfied, and THE GOOD THING HAS COME.

Do we not see the Son of God manifested in this shadow? Though he were a son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey Him." Heb. 5:8-9. It may be said that Judah was not perfect. To this inquirer I will repeat the language of Paul. the shadow is "not the very image." For proof of this read Gen. 49:8-12.

Now, Paul said, "By so much was Jesus made a surety of a better testament." Please take notice that Jesus is not our SECURITY but our SURETY, for if I become security for someone, this means that I will pay if he fails. Let it be remembered, that the righteous indignation of God against His children was charged to the Son in the mind and purpose of God before the world began. "For lo, in the volumn of the book it is written of me, Lo, I come to do thy will, O God." So He, Jesus, took all the blame and bore our sins in His own sinless body, (no sin except the imputed sins of His people). He suffered shame and was nailed to the cross, bled and died that we poor, evil, vile and wretched sinners "might have life", and not only have life but that we "might have it more abundantly." And through His sufferings you were set free, and I have humble hope that I was remembered in His sufferings too.

Now their sufering has reached a climax and begins to subside while Joseph makes himself known unto them. He is so overcome with tenderness and love for them that he can not refrain weeping aloud, He said, "Cause every man to go out from me." Dear child, may I ask, was there anyone present but you and Jesus when He made Himself known to you? He said, "Come near to me." What sweet and gracious words from our elder brother to such sinful and guilty rebels. "I am Joseph, your brother, whom ye sold into Egypt." Gen. 45:4. Their great burden of sin and condemnation is gradually being removed by these words. "Be not grieved, for God did send me before you to

preserve life." Could there be any life for Joseph's brothers except through his sufferings and then mounting to the throne of Egypt, to store away corn in the years of plenty to meet their need in the years of famine? As the type, so is the reality. Was it not through this crucified and risen Savior that we poor mortals are blessed to eat His flesh and drink His blood. Jesus said, "My flesh is meat indeed and my blood is drink indeed." May I ask this solemn question: Have we really been a partaker of the sufferings of Jesus? Have we been made a partaker of His joy after the sufferings? If so, we have eaten His flesh and drunk His blood. We know from experience that all the things on the "menu" are not good to the taste, but ah, bear this in mind that all the things in the listing such as sorrow, grief and trouble are not palatable to our taste like love, joy, peace and happiness, but remember that all of this is good for the body. "For if we suffer, we shall also reign with Him." 2 Tim. 2: 12.

PART THREE

Joseph no longer speaks to his brethren by an interpreter, but he comes to them face to face. Now this wonderful secret which has been kept from them so long is now revealed, "I am your brother." "God, who at sundry times and in divers manners spake in time past (law days) unto the fathers by the prophets hath in these last days (Gospel day) spoken unto us by His Son, whom He hath appointed heir of all things." Heb. 1: 1-2.

Joseph has the keys to the corn houses in Egypt, and he freely hands it out to all of his brothers, as will be seen by the wagons loaded with provisions going back to Canaan, to spread the good news that "Joseph is yet alive, and he is Governor over all the land of Egypt." He sends for their father, their families and all of their kindred, in the land of Canaan and settles them down in the goodly land of Goshen. Now they eat bread from this great store of CORN, for which they have bestowed no labor.

Lest I forget, I will now mention the charge which Joseph made to his brothers before they left to bring their families — "Also regard not your stuff; for all the good of all the land of Egypt is yours." Gen. 45: 20. Why did he render this charge? He well knew that they had a lot of possessions that they would not want to leave behind, all of which have now become worthless, for the store houses in Egypt are open to meet all their requirements in time of NEED. Furthermore, there is no room in the great store houses of Egypt to shelter such for these houses are filled with CORN.

Now, would Joseph's brothers question his right and ability to deliver to them this serious and solemn charge — "Regard not your stuff?" The man who sits upon his throne in his royal majesty, and is governor of all Egypt. He also has the gift to divine. Is he not fully qualified to tell them what to bring and what to leave behind. First he tells them to bring Benjamin (the corn, or Holy Spirit); second, bring your families and father and kindred. That is all. Then he tells them, "regard not your stuff." For this store house in Egypt is a place to get as a "free gift", and not a place to exchange our "stuff" for corn. Regardless of how we may present our "stuff", we will never be able to exchange it for CORN, because all our "righteousnesses are as filthy rags."

That which I have written above is only a faint type, or as Paul said "a shadow of good things to come." Now, this Great God who sits upon His throne clothed with ALL POWER and authority, who says that "Heaven is my throne and earth is my footstool and the cattle of a thousand hills are mine, if I were hungry I would not ask you", and further says that "the lot is cast into the lap, but the whole disposing thereof, is of the Lord." Who would question His right and ability to teach and give instruction to us poor mortals, for "all of thy people shall be taught of the Lord" and "great shall be the peace of thy children." So this Great Giver, who is the giver of every good and perfect gift (Jesus), for "every good gift and every perfect gift comes down from above, from the Father of lights in whom there is no variableness neither shadow of a turn." "And he spake as never man spake." How fitting are the words of the poet:

"Keep silent all created things,
And wait your Maker's nod
My soul stands trembling while she sings
The honors of her God."

As Joseph administered to his brothers out of the store houses of Egypt, so Jesus administers to us out of His great store house of mercy. For John said, "and of His fulness have we all received and grace for grace" or spiritual blessings of Benjamin. The bringing of Benjamin was all that Joseph required of his brothers for them to get corn, and the only time that we can get corn or Jesus, is when we are made willing through sufferings to present Christ who is formed in us the hope of glory. Oh, how often we try to present our "stuff", such things as good works, self-righteousness, which is compared to filthy

rag. We make vows and promises, self-confidence creeps in and many other things too numerous to mention, that we are continually trying to exchange for a blessing (corn). Ah! dear servants of God, was this not a serious and solemn charge that Paul rendered to Timothy, "PREACH THE WORD"! What a contrast between our filthy works and the precious works of Jesus, "who works in us both to will and to do of His own good pleasure."

Ah! my dear friends, this market or great store house of our God is not a place to exchange our silver and gold, for the precious blood of Jesus. Joseph used the barter system in trading with the Egyptians, but to his brothers, it was a free gift.

When we come to this great treasure house and present our works (stuff) we only find the door closed against us. This is another lesson that I too, have to learn again and again. Often do I feel at a loss when our Master hides His loving face, I get to my wit's end. This is the time that Satan makes his worst attack. He will say to me as Eliphaz, "Thereby good shall come unto thee." Do you believe it? Job's miserable comforter, said to him, "Acquaint now thyself with him." This is what I have tried to do for many years. "And be at peace." This is what I greatly desire. Sometimes I do. "Receive, I pray thee, the law from his mouth and lay up his words in thine heart." I have made an honest effort to do this. "If thou return to the Almighty, thou shalt be **built up**, thou shalt put away iniquity far from thy Tabernacles." How hard I have labored to get away from this iniquity. No wonder Job said, "Miserable comforters, ye are." Acquaint thyself with him, and be at peace. Lay up his words in thine heart. If thou return to the Almighty thou shalt be built up." Job 22:21-23.

WHAT LIES! This may be an exaggerated expression, but I wonder if I could not easily build a world like this just as easily as I could do what this "Tenamite" told Job to do. Those Tenamites and Midianites are a great pest in our lives. They tell us that a "hope is not sufficient, you ought to know you are a Christian." "you are the cause of so few people joining the church;" "you ought to cry a little louder from the pulpit and spare not." I make the feeble attempt by trying to obey his bidding, but all in vain, only to hear my feeble voice echo back again. Ah! dear child, do not become discouraged, this is just another experience that we have to pass through to learn from "whence our help comes." Now our precious Redeemer speaks,

"Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." Now deliverance has come. The joy of God's salvation is restored for a short season, but alas, we again sink down, but we never get out of His reach or hearing. He sweetly whispers these words to us, "Be of good cheer, I have overcome the world," for I am he that was dead, and behold I am alive forevermore;" "and as I live ye shall live also." Live where? Right here in the flesh. But how? By the faith of the Son of God, for Paul said, "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

Now, let us go back just a little and pick up a few threads and see if they are types of our experience. We talk a lot about sin, but first, let us get a well defined answer. Just what is sin? Paul gives the correct definition. "Sin is the transgression of the law, and by the law is the knowledge of sin." There is a vast difference in our experience between a pardon for our transgression of the law and a knowledge of the sin that remains with us after the offence has been committed.

When our Federal Head, Adam, transgressed God's law, it swept the whole human race into death and destruction and our only cure is through Jesus Christ. For Paul said, "Who was delivered for our offenses and raised again for our justification." Rom. 4:25. We too, were tried, convicted and crucified by this same law. But when Jesus died (or laid His life down) and lay in the heart of the earth three days, then arose a conqueror over death, hell and the grave, he brought us back through Him freely justified and put a new law in our heart and mind, a law that gives life and peace, and not a law like the first law that brought conviction, and condemnation, then put us into prison and finally we were sentenced and put to death. Now when we were brought back through Jesus Christ and were put under this new law which Paul says "is the law of the spirit of life which is in Christ Jesus," it took all the guilt and condemnation away from us, for Paul said that "there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the spirit, for the law of the spirit of life in Christ Jesus has made me free from the law of sin and death." Rom. 8:1-2. He further says, "He that is dead is freed from sin." Remember dear reader, that we are not freed from the KNOWLEDGE of the fact that we were justly condemned for our sins. Joseph granted a free pardon to his

brothers for all their sins and transgressions which they had committed against him, but they always were mindful of their sinful and wicked acts, and because of this KNOWLEDGE of their just condemnation under the law, they were continually reminded that they were still sinners for Paul said, "By the law is the KNOWLEDGE OF SIN. Now when this knowledge of sin continued to revive in them, they began to have doubts and fears. So do we. When they saw that their father was dead, "They said Joseph will per adventure hate us, and will certainly requite us for all the evils which we did unto him. Gen. 50: 15. But Joseph, like Jesus, is always a very present help in time of need (not needs). Now his pledge and promise is renewed again, as will be seen in Gen. 50:21. "Now therefore, fear ye not: I will nurse you and your little ones." And he comforted them and spake kindly unto them. "Ye thought evil against me, but God meant it unto good." Such manifested love as this can never be described by mortal tongue.

Now through the suffering and death of Jesus, who satisfied the demands of the law, were we not freed from the sins which we had committed? The unworthy writer felt as though he would never have another evil thought, which lasted only a little while, for he had been in bondage for twenty-one years. Is it not true that we are out under bond most of the time? But like Joseph's brothers when he saw fit he put them behind the bars in the prison walls. I have often compared my experience with that of a bird that had been caged for a long time, and when the door was open it flits around from limb to limb, and often soars high in the air, but when it gets thirsty, tired and hungry, it is forced back to earth to get a fresh supply.

Now, I will say just a few more words about this "knowledge of sin." Paul, the great apostle, through divine revelation left nothing for us to guess, for he brings the subject clearly to the light and said, "Moreover the law entered that the offense might abound." Among the many things which this law taught us when it entered into our hearts are three important things. First, that we have always been sinners even before we had any knowledge of the law. Second, we are sinners after we transgressed the law. Third, we are still sinners after we are resurrected from the dead, that is, after we have been delivered from our sins, and the reason for this knowledge that we are still sinners is because the offense still abounds. The knowledge of our sins, and the fact that we have to carry a dead body around the remainder of our lives, often causes us to cry out as

Paul did and say, "Oh wretched man that I am, who shall deliver me from the body of this death." The very scent of our bodies together with the "knowledge of sin" is extremely nauseating to us at times. It is through those sore trials in the night that we get a little glimpse of the great and marvelous works of God. David said, "Day unto day uttereth speech and night unto night sheweth knowledge." Psa. 19:2.

Through this sore affliction we learn a great many lessons, one of which is this, that the great mountains of sin that we could see in our brother has now become a molehill, and the little mole hill that we could only see in ourselves now becomes a mountain of sin. We may fight many battles with our brother and the world, because of SIN, but when the fight is finished we then learn that the greatest SIN always rages most within. Now when we are brought to the knowledge of the fact that the greatest sin rages most within, we can then see that the victory is only won through Jesus Christ. Paul said, "But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:27.

And when the fight is finished,
And the battle is won,
Then we can see that Jesus
Was the conquering One.

Through this experience, this scripture sweetly comes to our view: "But where sin abounded, grace did much more abound." Rom. 5:20. Now, it is through the abounding grace of God that we can look over one another for good. It is through the abounding grace of God that we can see the imperfections in ourselves. It is through the abounding grace of God, that we have love for one another. It is by the abounding grace of God that we can preach, pray, hear and sing. It is by the grace of God we can render equal and undivided praise to the everlasting Father, Son and everlasting Spirit. It is through the abounding grace of God that we can get a peep through the lattice work and glimpse the heavenly scene beyond and forget momentarily that we ever committed a sin.

Now what I have written above is some of the sweet meditations that I have had for several years, but mostly for the last three weeks, and I realize that it is like the writer, very imperfect and only to be accepted as far as it is supported by the word of God. But I will say as Paul said, "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out."

Rom. 11:33. "Lo, these are parts of His ways: but how little a portion is heard of Him? and the thunder of His power who can understand." Job 26:14.

May I close with the words of the poet:

"Deep in unfathomable mines,
Of never failing skill,
He treasures up His bright designs
And works His sovereign will."

T. FLOYD ADAMS

Willow Springs, N.C. March 27, 1945.

Blessed is every one that feareth the
Lord; that walketh in his ways.

For thou shalt eat the labor of thine
hands: Happy shalt thou be and it shall be
well with thee. Psalms 128: 1-2.

Correspondence

Willow Springs, N.C.
December 22, 1956

Elder Otto Brittain
P.O. Box 251
Lufkin, Texas
Dear Brother Brittain,

This will acknowledge your letter of December 11th. It was very encouraging to receive your endorsement in behalf of Zion's Landmark. Our desire is (by the grace of God) to keep Zion's Landmark free from strife and confusion, to print those things which are upbuilding to the household of faith, and that which is to the honor and praise of God. We believe that the Holy scriptures constitutes a medium that a thoroughly furnishes the redeemed family of God unto good works. When applied to our hearts by the Holy Ghost, it is food to the hungry and drink to the thirsty. Paul said relative to the Gentile brethren that they were "Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; In whom all the building fitly framed together groweth unto an Holy temple in the Lord." Eph. 2:20, 21.

We are very grateful to you in sending the names and addresses of those who are to receive our paper. We sent each of them a copy of December 1st issue, as per your request. Their names have been entered on our record as new subscribers. As requested, we sent the bill of \$17.50 to Mrs. Alsie Smith, R.F.D. 5, Box 320, Lufkin, Texas.

Zion's Landmark does not carry any advertisement to help support the paper. For this reason we are dependant on subscriptions to maintain the low price of \$2.50 per year. The Lord has been graciously good in putting it into the hearts of those like you to write encouraging letters and send new subscriptions. It makes us feel that our labors are not in vain. Zion's Landmark has been in publication for more than one hundred years. Elder L.I. Bodenheimer of Kernersville, N.C. was the founder and editor. Elder P.D. Gold of Wilson, N.C. purchased the paper about 1867 and continued its publication until he passed away about 1920. His son, Mr. John Gold, managed and printed the paper after 1920, and Elder O.J. Denny of Winston-Salem, N.C. edited the paper. After each departed about five years ago, we felt impressed to purchase the paper and continue its publication. The power we put into its publication is a labor of love. Our chief desire is to "earnestly

contend for the faith once delivered to the saints." Truth means more to us than the wealth of this world. Material things will perish with the using. Truth abides for ever.

When you take your next vacation, come to North Carolina. My wife and I are extending you and those who may be with you to spend the time with us. We live sixteen miles south of the capitol of the state (Raleigh) Willow Springs is our post office on 42 highway. Our door is always open, especially to the household of faith.

Yours in need of mercy,
T.F. Adams

Willow Springs, N.C.
March 2, 1957

Dear Sister Carolyn:

I arrived home this morning and found all well. I had a very enjoyable time at St Louis; however, the best part of my trip was my visit with you, your mother, Elder Nash, Mrs. Nash and Sister Breedlove. I regretted so much not being able to see Thomas and their children. When I am in the company of the faithful in Christ Jesus, it gives a satisfied feeling that cannot be found in worldly entertainment.

The shock of learning of Elder Bellow's passing was great. My wife and I had high regards for him and Christian fellowship. I am wondering who will take his place in the churches which he so ably served. When so many of the faithful in Christ Jesus are removed. We are so often enshrowded with a lonely and desolate feeling. But, the Lord knows best. We believe that our loss is his eternal gain.

We are looking forward to the promised visit of you and Sister Peters in the near future.

Tell Mildred our wish for her is the very best. Inasmuch as we would like very much to be present, we doubt very much the possibility of seeing the ceremony performed. We are enclosing our little gift to be used in any way that they seem fit. We will thank you to pass it on to them.

My wife joins me in sending our love and best wishes to each of you.

Yours in need of mercy,
T.F. Adams

Willow Springs, N.C.
March 5, 1957

Dear Mrs. Walters;

It was not for the lack of interest that I have delayed in replying to your letter. I have been away from home several days. It is food for my soul to hear of others who are attended with doubts and fears. To have doubts and fears is an evidence that they are quickened by the Spirit of God. John baptized the Saviour in the river of Jordan. Afterwards he was shut up in prison and became doubtful if this was the Christ. He sent two of his disciples to know if this was "He that should come, or do we look for another." If a great man like John should have doubts and fears of this being the Christ, is it any wonder that His little children should have the same experience? Jesus did not send a message that He was the Christ. He said, "Go show John again these things." "The deaf hear, the dumb speak, the leopards are cleansed and the poor have the gospel preached unto them."

The souls of God's humble poor are often tried. When they get down in darkness, they write bitter things against themselves. They often feel to be one alone. They often wonder if God could remain just and save a vile sinner as they feel themselves to be. Those who feel to be vile have the experience of Job. He said, "Behold I am vile". Those who feel to be sinners are like Paul who said, "It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief." The prayer of the self righteous and living sinners are different. The prayer of the self righteous pharisee said he thanked God that he was not as other men. He fasted twice a week; he paid tithes of all he possessed; he was not an extortioner, not even as this publican. How different was the prayer of the poor publican. He stood afar off, could not so much as lift up his eyes toward Heaven. He smote upon his breast and said, "God, be merciful to me, a sinner." The Lord heard his prayer. He hears the cries of all those who feel to be poor and needy. The mission of Jesus into the world was to save those that are lost and heal those that are sick. He said, "I come not but to the lost sheep of the house of Israel. The whole (Those who are righteous in their own estimation) need not a Physician but they that are sick."

You described my feelings when you said, "When I was quite young I loved to hear Primitive Baptist preach and sing. I didn't

understand the words but the sound was music to my ears." This was my very experience. I loved them then and I love them now. This is wonderful evidence that you are born again. John said, "He that loveth is born of God." Again he said, "If we love Him that beget we also love them that are begotten of Him." Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

I well remember that I reasoned and thought this over and over again. I said to myself, I know that I love them, but is this the right kind of love? I pondered over this many times. I knew I felt different when I heard some from others. When I went to hear other denominations I would often be confused. When I went to hear the Primitive Baptists, the preaching and singing were soothing to my soul. The souls of God's people are often tried. The reason of this is because the flesh is against the Spirit and the Spirit against the flesh. There is a warfare that goes on within. None but God's children know the doubts and fears they are made to pass through in this present world.

I judge from the trend of your letter that you are so often tossed to and fro. You are sometimes lifted up when a crumb fall your way. Again you are plunged into the deep and made to wonder. The struggle goes on. The burden gets heavy. You spend many restless hours. Your prayer seems to be only a chattering noise. The labor is hard. While I am writting to you, I am also writing some of my past doubts and fears, aches and pains.

My humble desire is that these words of Jesus may bring comfort to your soul. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28,29,30.

May the Good Lord lead you as He did David to the banquet house (Church) and spread His banner over you, which is love.

My wife joins me in sending our love to you and family.

Yours in need of mercy,
T.F. Adams

Willow Springs, N. C.
February 9, 1959

Dear Brother Mewborn:

In reply to your question, "Is the milk and honey spoken of in

in the land of Canaan the same in a spiritual or gospel sense as the wine and milk mentioned by the prophet." I do not know that I can add nothing that would strengthen our views expressed by each of us in our recent conversation at the office. My thought is that the milk and honey here mentioned is the same in a spiritual sense as the wine and milk mentioned by the Prophet, Isaiah 55:1. I am of the opinion that Canaan, the land flowing with milk and honey, is a type of the gospel, for the gospel begins where the law ends. Those who have become dead to their works of righteousness, are dead to the law. Paul said to the Roman Brethren: "Wherefore, my Brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

Those who have become dead to the law are free from the law. They are no longer under the law. They are under grace. The law of the spirit of life which is in Christ Jesus has made them free from the law of sin and death. Those who are under the law of sin and death are without faith. Paul said unto the Galatian brethren: "But before faith came, we were kept under the law, shut up unto faith, which should afterwards be revealed." Gal. 3:23. When a child of God is given faith to behold the righteousness of Jesus Christ, and to see that his salvation is complete in Christ, his works are on a different principle and for a different reason from what they were when he was under the law. This redeemed Child now works as God works in him both to will and to do of His good pleasure. The blessing is not for doing but in doing. The blessing of God enables His children to perform good works which are acceptable to Him. "The fear of the Lord is to hate evil," Solomon says, and when a child of God is enabled to work out what He works in, there is peace of soul experienced by that one; therefore the blessing is in the performance-the joy and peace he receives. These works are acceptable because they are what God has worked in, and do not have to do of this corrupt nature of ours. Therefore they are well-pleasing in His sight.

Paul said, "But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: Yet not I, but the grace of God which was with me." 1 Cor.15:10. The Apostle sets forth the true doctrine-grace did the work and he was the creature through which it was done.

Canaan's land flowed with milk and honey, all of which was a

free gift to the children of Israel who were separated from other people. "But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey; I am the Lord your God, which have separated you from other people." Lev. 20:24. Jesus Christ is a free gift to His people. The gospel is glad tidings. It brings good things to the Redeemed family of God which satisfies thirst and hunger.

The spiritual milk, honey and wine is in Jesus Christ. Out of the abundance of His grace and mercy He supplies their needs according to His riches in Glory. See Phil. 4:19. The chosen vessels of God's mercy are blessed to bring forth fruit unto God, and as they are blessed to bring forth fruits unto Him, they receive fruits from Him. John said, "And of His fullness have all we received, and grace for grace." Jno. 1:16.

When you come this way again, we hope you will find it convenient to spend sometime with us at our home and churches. My wife joins me in sending our love and best wishes to you and Sister Mewborn.

Yours in hope,
T. F. Adams

Willow Springs, N.C.
May 15, 1959

Dear Brother Paul and Sister Meta Belle,

It is not for the lack of interest that I have neglected so long to answer your letter, for I have really not felt up to it. There are times when I make the attempt to write or speak when my mind seems to be gloomy, darkness prevails and I am unable to channel my thoughts in a logical and constructive way, that my discourse may be profitable to the household of faith. Through these experiences I have learned the truth of what Jesus said: "For without me ye can do nothing." Jno. 15:5. And Paul said, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

The strength of God's people is not in themselves, it is in Christ Jesus and is manifested in their weakness. It sounds unreasonable that man's strength is made perfect in weakness, that when he is weak then he is strong, but this is the experience of those who are taught by the unerring spirit of God. Paul learned this truth by the things which he suffered. The holy Spirit of God through the Apostles and Prophets recorded the experiences of Paul and many others of His people that we may

take courage and souls be built up when we pass through these dark and cloudy days. Therefore, the Apostle says, "And He (The Lord) said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore, I take pleasure in my infirmities in reproaches, in necessities, in persecutions, in distress for Christ sake: for when I am weak, then I am strong." 2nd. Cor. 12:9:10.

It is a wonderful blessing to read the holy scriptures and find that our experiences are so minutely woven into the testimony of the Apostles and Prophets. Just recently my mind was directed to the words of Paul, recorded in the eighth chapter and tenth verse of Romans: "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." I had read these words many times before but with little or no force, until a few days ago. Paul sets up this testimony as a standard for every child of God who has been redeemed from under the law and translated into the kingdom of his Sons." See Col: 1:13. Paul began this verse by saying, "And if Christ be in you, the body is dead because of sin." This language implies that if the body is not dead, then Christ is not in you. The Apostle is not speaking of a corporal death, but he is speaking of a death in which one becomes dead to his own works of righteousness, which is in fact when he becomes dead to the law by the body of Christ. Paul said to the Roman brethren, "Wherefore, My Brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

Before one can bring forth fruit unto God this one must become dead to the law, or to his works of righteousness. In the following scripture Paul states his own condition before he died to sin: "For I was alive without the law once; but when the commandment came, sin revived, and I died. Rom. 7:9. So after the commandment came, his body was dead because Christ was in him. "And if Christ be in you the body is dead because of sin." However, Paul was still living a life in the flesh, but it was different, for instead of going down to bind the saints, he became one of them and now began to defend the cause he had hated and denied, and had been so disposed to persecute. He later said: "I am crucified with Christ; nevertheless I live; yet not I but, Christ liveth in me; and the life which I now live is the flesh, I live by faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Willow Springs, N.C.
January 19, 1960

Dear Brother Mewborn,

Thank you for the comforting letter as of January eighth. I enjoyed the scriptures you referred to which strengthened your expressions, and caused my mind to be more fruitful. These scriptures are recorded for our comfort, and they strengthen and build us up in dark troublesome times.

Sometimes when we are so anxious that our brethren see the error of their way and feel so impressed to lend a helping hand in an effort to enlighten these brethren whom we feel have erred, realizing that James said, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, " (James 5:20.) we feel impelled to at least point out the way as we see it. But when our brethren reject our counsel, we wonder if our leading of mind was from God, and if so, then why is it not more fruitful?

When I see brethren depart from the Ancient Landmark which our forefathers have set and desert the footprints of the flock, it is hard for me to keep silent. I sincerely desire that what I may say and have said was and will be for the good of our erring brethren.

Feeling that my efforts were in vain, it brought sorrow to my heart, and I wonder if it would have been better to have kept silent. While I was in this state of mind, I suddenly had a mind to search the scriptures for some comfort and instruction. I turned to the third chapter of Ezekiel and read the seventeenth verse through the twenty-first verse. After reading this portion of scripture, I felt that I had complied with that which may have been required of me.

The sad condition still remains, which brings sorrow and grief to those who desire the good and welfare of Zion. It is obvious that the scriptures are rapidly being fulfilled. In the days of the Apostle they were troubled with men who had but little if any regards for the sacred principles that govern the order of the church of God. The things that creep in to mar the peace and comfort of the faithful in Christ Jesus will continue to do so on and on until the end of time. Instead of improving or getting better, the Apostle said, But evil men and seducers shall wax worse and worse, deceiving and being deceived." 11 Tim. 3: 13.

It is indeed sad to behold the places where prayer was made, drooping spirits were revived, the saints rejoiced, the land is now barren and the fields are laid waste, all of which is fulfilling prophecy. I am often reminded of the words of Paul to the Gentile brethren: "Be not highminded, but fear; for if God spared not the natural branches, (Jews) take heed lest he spare not thee." Rom. 11:20,21.

I am confident that God has a purpose worthy in Himself of the coldness that now exists which is beyond the power of mortal man to understand. We cannot deny the truth of the inspired Apostle who said, "And we know that all things work together for good to them that love God, to them, who are the called according to His purpose." Rom. 8:28.

It is indeed comforting to know that there is a remnant that is privileged to meet and mingle their voices in praise and honor to God. We have nothing to boast of, but we are permitted to live the remainder of our days in the fellowship and the principles and order which govern the church it will be by the mercy and grace of God.

My wife joins me in sending our love and best wishes to you and Sister Mewborn, and all the faithful in Christ Jesus. Again thanking you for your kind letter, I am,

Yours in hope,
T. F. Adams

Mr. & Mrs. Paul Rohrbaugh
1120 Southland Park Drive
Shreveport, La.

Willow Springs, N.C.
October 12, 1961

Dear Brother and Sister Rohrbaugh,

I have neglected answering your much appreciated letter so long that I really feel ashamed to offer any apology. Our time for the past several weeks has been consumed by things which required our attention. Attending our churches, visiting our corresponding Association, as well as our own and attending funerals as well as some of the shut-ins has really kept us moving. Of course our Landmark work cannot stop if we get out two issues each month.

Inasmuch as Sister Annie Belle, as well as (I am sure) many others have kept you posted on the joyful as well as the sad things that have taken place, I will say very little, however, I

must say that the passing of Elder Westbrook was indeed a shock to all of us. A great man has fallen. We can only say, the good Lord's will must be done. My brother-in-law Simeon Ogburn, (Deacon of Sandy Grove Church) passed away and was buried Sept. 2nd at Sandy Grove Church. In addition to this I have been called in on several other funeral occasions, which includes Mr. Glenn Wilson, Joe Stephenson, Romey Stephenson, Frank Wilson and Joseph Nutt.

We were sitting at the supper table at Sister Almira Ennis's home (or Mr. Herman Wood's) when Sister Annie Belle brought the sad news of Elder Westbrook's death. My wife was so shocked that she could not finish her meal. The good Lord revived our drooping spirits on Sunday morning by adding three precious ones to our number at Angier Church, namely Mr. William Clayton, his wife and Mrs. Corene Fish. Each of them brought the "Corn" "Benjamin" the little one "Christ formed in them the hope of glory". Indeed, the first Sunday was a good day. Even in the midst of sorrow the Lord brought much joy to our souls. The unworthy writer baptised them in Dr. Young's Pond the following evening. These are precious memories. We attended Elder Westbrook's funeral at Primitive Zion the following Monday. Many said there were more people present than they had on Sunday at their Association. I would not doubt it.

Elder F.W. Rhodes supplied for me at Raleigh Church this past 2nd Sunday. This gave my wife and I an opportunity to visit Sister Carolyn Alston's Church (Harris Springs) near Monroe, Ga. I spoke there Sunday morning. I am not boasting only in the Lord Jesus Christ who enabled me to speak for more than one hour with much liberty. I would not say this to everybody, only the faithful in Christ Jesus. I spoke at East Atlanta Church Sunday night. I enjoyed the occasion, although I did not have the liberty as I did at Harris Springs, yet I have no complaint.

These are two of the churches that Elder Nash formerly served. I had not visited them since the passing of Elder Nash last May, at which time I conducted his funeral. My wife and I spent the Sunday night with Sister Carolyn. Monday she took us to see Mrs. Nash, we enjoyed a good visit with her although it was attended with much sorrow. She seemed so lonely. We took dinner with Sister Inez and her son (Bill). They are lovely members. About 3 P.M. Sister Carolyn took us back to her home where we spent the remaining part of Monday afternoon. She took us to the train station. We left Georgia about 6:45 P.M. and

arrived at Raleigh about 3:30 A.M. Tuesday. We left our car at the Union Station in Raleigh, Saturday night, which made it convenient for us to come home Tuesday morning. We felt to praise the Lord for his goodness and mercy.

Sister Carolyn expressed much joy in having you both visit her. We are glad for her sake that you had a mind to do this.

We appreciated the subscription you gave your daughter in Williamsburg, Va. We hope she is receiving it ok, by this time. We sent her one of our little booklets on "Ruth" and etc. Inasmuch as she read your Landmark is evidence that she is hungering and thirsting after righteousness. The Saviour said, "Blessed are they that hunger and thirst after righteousness for they shall be filled." May the good Lord bless the reading of his word to her soul.

You spoke of attending the meeting at Shreveport. We do not think you have committed any crime by so doing. You can do like the sheep, eat the good and flip out the trash. I do not think that any unsound discourse will hurt you. Those who have become dead to the law (works) by the body of Christ are immortal from dead works. Jesus said, "If they drink any deadly thing it shall not hurt them." Mark, 16-18. I have said that a little sip of unsound doctrine helps, rather than hurts. It confirms me (if possible) more in the truth. It also causes us to have pity on those who haven't been given the light, rather than look down on them with scorn. I believe this is about what you said, which is true.

My wife and I purpose to be at Little Creek Saturday and Sunday. From there we will go to the White Oak Association and be with the brethren. This of course depends upon the will of God. Bro. Batten (our Senior Deacon at Little Creek) is very low. We fear that he will not be able to get out any more. He is very old, and has proven his worth as a faithful servant at Little Creek as he has been an inspiration throughout the Little River Association. When the earthly tie of our loved ones have been severed, we can say with David, "Precious in the sight of the Lord is the death of his saints." Psalms. 116-15.

Farewell for this time. My wife joins me in saying our love and affection is strong for both of you.

A word from you any time will be highly appreciated.

Your servant in hope,
T.F. Adams

Elder S.A. Bradshaw
P.O. Box 8
Florence, Miss.

Willow Springs, N.C.
March 12, 1962

Dear Brother Bradshaw,

This will acknowledge your letter of March second. We are always glad to hear from you, as well as being intensely interested in getting a report from the household of faith in your area. We regret to not that those who preach and believe the doctrine of salvation by grace are generally becoming visibly fewer in number. This was true in the days of the Prophet Elisa: "How he maketh intercession to God against Israel saying, "Lord, they have killed thy Prophets, and digged down thine alters; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." Rom. 11:2,3,4. Paul verifies this by saying, "Even so then at this present time also there is a remnant according to the election of grace." Rom. 11:5.

Many seek to gather great numbers into their fold. Multitudes are not a sign of the true church. A remnant is by far the greater evidence. It is comforting to read Deut. 7:7: "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people."

I often reflect with pleasant memories on the time that I was favored to mix and mingle with the precious saints of God while in your midst, and I sincerely appreciate your invitation to be with you the third weekend in April. However, the door appears to be closed at the present time. My wife is under the care of the family physician. She has had phlebitis (what used to be known as milk-leg) twenty-six years and four weeks ago she had a recurrence of same, when she developed another blood clot, which her doctor calls a thrombosis. This time the clot or thrombosis is located four or five inches above her ankle joint on the left leg-the same leg she first had an attack in, except the first clot was in her groin in the deep vein. The doctor advised hospitalization for treatment where she staid for two weeks. She is much improved, but is far from a complete recovery, for it takes quite sometime to fully recover from such an attack. So I hesitate to say I will try to make the trip.

I think Elder J.M. Mewborn has a mind to visit you in April as

you probably know by now. I hope Elder Wade can visit with you also. He is a lovely brother, as is Bro. Mewborn.

We are looking forward to your visit among us this year as indicated in your letter, and I hope you will come. Bring whom you like and plan to spend as much time with us as you can. We would love to have the Sister and her husband who came with you when you were in our midst before, and we would enjoy having your wife if it pleases her to come. When you definitely decide when you can come and how long you plan to be with us. I will be glad to arrange some appointments for the time you can be with us. I would love for our people to meet and hear more of you. We welcome brethren such as you who bring good tidings from a far country to come into our midst and spread the good news. And another article from your pen for publication in Zion's Landmark, will be much appreciated.

You mentioned Brother Marion Graham. He is a precious brother. I hope the Good Lord has reconciled him to his affliction. It is through much tribulation that we can embrace the language of Paul who said, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. Rom. 8:28.

Brother Harvey Nicholson is a wonderful man too. His energy and strength to produce and market his vegetables at the age of eighty-one is inconceivable. Sister Violette is a noble woman and I am sure it is mainly through her efforts that Brother Nicholson can accomplish so much for she is a real helpmate. She is like my wife, who never knows when to stop as long as she is able to put one foot before the other.

I hope your blood pressure is down and that you are feeling well. The medical profession can control high blood pressure much more successfully than they could only a few years ago. There are several new drugs that have proven much more beneficial.

I know what you meant when you said that you dreaded those three hundred mile trips alone. The love for the faithful in Christ Jesus constrains you to go, I am sure, but they are very fatiguing after we have passed middle age.

My wife joins me in sending our love and fellowship to you and your family and any who may have a mind to inquire about us. Please send me Brother Marion Graham's address.

Yours in hope,
T.F. Adams

Willow Springs, N.C.
June 5, 1962

Dear Sister McDaniel,

I would have written earlier, but my regular schedule is a rather heavy one, and my eyes have given me an unusual amount of trouble lately. Changing my glasses has helped, yet the improvement has not been fully satisfactory; and too, I have been rather low in Spirit.

I have read all of your writings on the book of Job. I did this by peace meals however, as my eyes and time would permit. I reread a portion of it several times. You certainly were highly favored to set forth the truth of Job in opposition to his three friends, as well as Blihu. They were void of understanding and knew little or nothing of Job's afflictions. Their argument was nothing short of the doctrine advocated by false teachers and preachers of today. In other words, Job is miserable comforters are manifestations of flesh against the Spirit.

Your treatise on the book of Job is an inspiration to me. I do not say this by way of flattery, but you set forth in a clearer way, the Spirit of truth contained in Job's answers to his adversaries, than any treatise I have read from the pen of former writers. I feel profited by reading your writing on Job. Your views on the discussions between Job and his supposed friends are in line with my thinking; and you made this hidden mystery clearer than I had been favored to see before, and the way you brought it out is very beautiful and acceptable. But I do feel that you are mistaken in one important line of thought.

You stated in your letter, and I quote: "After you have read, I would like to know if you disagree with it." As stated above, I feel that you were highly favored in exonerating Job, an afflicted man, in withstanding his adversaries, men who know little or nothing about those who are taught by the unerring Spirit of God. I do feel to say, however, that to me, Job in his afflictions, losses and sufferings, is symbolic of the experiences of the children of God. The child of God in his afflictions and trials, loses everything. He becomes famished and destitute in its extremity in his effort to fulfill the law, which is before Christ reveals Himself as his Redeemer, his Savior-the one altogether lovely-a glorious King! Then His people receive the double portion-Christ as God their Savior-Redeemer-and God the Holy Ghost as their Revealer.

I feel too, that if Job did not in reality suffer the loss of all his material wealth, and then the affliction of His mortal body, he is not a type of a child of grace, and if his material wealth was not restored to him in double portion he again fails to be a figure of the redeemed of God. The restored daughters are especially mentioned as being the fairest of all the land. Some commentators believe his son and daughters to be the same as first mentioned-the word seven denoting completeness-but that the latter state of the sons and daughters being that of the children of grace and therefore double to Job in their good qualities, external and internal, in their dispositions, virtues, and graces. Each of them being two in one-the spiritual and the natural, and I am rather inclined to take this version of the picture myself.

The greatness of Job embraces the fact that he was a man that was perfect and upright, one that feared God and excoriated evil. There was born unto him seven sons and three daughters and extensive wealth, all of which made him the greatest of all the men of the east. See Job 1:1-3.

For brevity's sake, we will omit some of the words which passed between the Lord and Satan, and observe the 11th. verse of chapter one. Satan implied that Job did not serve the Lord for naught, saying, "Put forth thine hand now and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." Job. 1:11,12.

From the above we see that the Lord gave Satan, by this permissive will the privilege to afflict Job by touching all that he had; "Only upon himself put forth thine hand." Before proceeding further, let us take a look at the picture. Job was an extra ordinary man and possessed an abundance of wealth, as does each of God's people in nature, and before conviction when they are made poor. To bear out the type and shadow of the afflictions of God's humble poor, in the gospel day, he must suffer the loss of all things. As the type so in the reality. Paul said, "Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus, My Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3:8.

Solomon said, "To everything there is a season, and a time to every purpose under the heaven: a time to be born and a time to die, a time to plant and a time to pluck up that which is planted. Eccl. 3:1,2. Even so, there was a day when Job suffered the loss

of all his material wealth as well as sons and daughters. "And there was a day when his sons and daughters were eating and drinking wine in their eldest brother's house: and then come a messenger unto Job and said, The oxen were plowing and the asses feeding beside them: and the Sabeans fell upon them and took them away: yea they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee." Job 1:13-15.

Having five hundred yokes of oxen, Job must have had many servants to cultivate his vast estate; and it would be reasonable to suppose that he had messengers to go forth to the laborers to bear messages and bring reports to him of how things were progressing. Job's servants were evidently located in different places. Some were planting while others were taking care of sheep, etc. It is apparent that a messenger in each place or location was spared to bring the reports of what had taken place to Job. They were faithful to dispatch the sad news. When Job heard the reports of his messengers: "He arose and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said: Naked came I out of my mother's womb and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord." Job felt that his loss was providentially and he accepted it as being in the purpose of God; and what he possessed in material wealth as well as his sons and daughters were at God's disposal. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Pro. 16:33. "In all this Job sinned not, nor charged God foolishly." Job 1:21,22.

God's humble poor are made to feel as Job felt, that their adversity as well as their prosperity, is in the appointment of God. Satan, having failed to make Job curse, he ventures another scheme, by saying, "But put forth thine hand now, and touch his bones and his flesh, and he will curse Thee to Thy face. The Lord said unto Satan, Behold, he is in thine hand: but save his life." Job. 2:5,6. Satan having leave or permission from God, smote Job with sore boils, but in all this Job did not sin with lips. Job accepted his adversity as being in the appointment of God. The messenger did not mention the daughters when he reported the loss of the young men; however, man or men is often used in the scriptures to cover both sexes. (In Genesis we read: "So God created man in his own image, in the image of God created He him; Male and female created He them.") Gen. 1:27.) I therefore assume that

both the sons and daughters were included in the common now - men.

The Lord supported Job in all of his affliction and losses. His faith in God was being tried, but found unshaken. One commentator has well said: "The devil had done all he desired leave to do against Job, to provoke him to curse God. He had touched all he had, touched it with a witness; he whom the rising sun saw the richest of all the men in the east was before night poor to a proverb. If his riches had been as Satan insinuated, the only principle of his religion, now that he had lost his riches he would certainly have lost his religion; but the account we have, in these verses of his pious department under his affliction, sufficiently proved the devil a liar and Job an honest man."

In the 42nd chapter of Job, we find recorded these words: "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Job 42:10. "So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yokes of oxen, and a thousand she asses." Job 42:12.

The double which Job received in material wealth, portrays in types and shadows, the reality in the gospel. The prophet Isaiah in prophesying of the coming of Christ in the gospel day, said: "Comfort ye, comfort ye, my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isaiah 40:1,2. The warfare was accomplished by Jerusalemist. He is the God of all Grace; the one to whom all His people look for life and salvation. He spake by the mouth of the prophet and said: "I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me." Isa. 63:5.

Jesus was with His people (the Jews) under the law, and this is true today spiritually. He was crucified under the law by the Jews-his people-and His disciples who loved Him, grieved and lamented his death. They were like Job, they had lost all they possessed. Mary came to the sepulchre where he had been buried in Joseph's new tomb. The grave was empty and Mary was weeping. She saw two angels inside the sepulchre. The angels said: Woman, why weepest thou?" She said: "Because they have taken away my Lord, and I know not where they have

laid Him." Jesus saith, unto her, Woman, why weepest thou? whom seekest thou?" She thought he was the gardner. "Jesus said unto her, Mary. She turned herself and saith unto Him, Rabboni; which is to say, Master. Jno. 20:16. She knew the voice as do all of His sheep.

The two men that journeyed to a villiage called Enmaus, were in deep distress, because when Jesus was crucified, they lost all they had. He was precious to them. They commened together, and they mourned their loss. Jesus drew near and talked with them, but they knew not that it was Jesus. They said, "We trusted that it had been He which should have redeemed Israel." Luke 24:21. Their hopes were blighted until Jesus made Himself known to them. They, as well as Mary, had received all that they had lost. The double is yet to come. When Jesus assended to heaven, He returned on the day of Pentecost in the person of the Holy Ghost. Thus His diciples received Him in a two fold sense-as the Redeemer who saved them from their sins, and as the Revealer, giving them an understanding of the promises contained in the scriptures.

Jesus is God the Father, God the Son, and God the Holy Spirit or Ghost, these three are one. The diciples received double at the latter end. The blessing is by far greater when we receive the double portion and can rejoice only in sweet communion when He reveals Himself to us, but also when we can rejoice in the promises that are laid down in the scriptures. For in these scriptures we can see a revelation of our own experiences, which brings indescribable joy and peace. In addition to the doubling of his cattle, it is said in Job 22:13, "He had also seven sons and three daughters. Some commentators seem to think that he had fourteen sons and six daughters-two in one-the external ones born of the flesh and the internal ones born of Christ-seven natural or in nature, and seven spiritual, this being the outward man and inward man-"The old man and the new man." To me this is rather far fetched. I prefer to adhere to the expression of the scripture, 42:13, "He had also seven sons and three daughters."

The scriptures are silent on whether or not the last children were by his first wife or by a second marriage. But since Job lived one hundred forty years after the Lord gave him the last seven sons and three daughters, (see Job 42:16,) he was not too old for reproduction when compared to Abraham. Abraham married Keturah after the death of Sarah, who lived to be one hundred twenty seven years old. (Gen.23:1) Abraham being ten

years older than Sarah, we assume he was one hundred thirty seven years old at the death of Sarah. Then sometime after Sarah's death, Abraham took Keturah to wife and she bore him six sons, whose names are recorded in Genesis 25:2. Taking this view of the matter, Job apparently was not too old, even at one hundred or more years to beget sons and daughters, having lived a hundred and forty years after his affliction ended. So there was ample time for Job to see his sons and his sons' sons, even four generations as recorded in Job 42:16.

"In Wanderings In The East," a book written by Elder Gadsby of England about 1850, says, "It is nothing uncommon for a woman twenty-six years old to be grandmother." This was because of the early marriages of their daughters, who he said sometimes marry at the age of twelve years.

One impressive quotation is recorded in Job 42:15: "In all the land were no women found so fair as the daughters of Job." Their names are significant--"He called the name of the first Jemima--"the meaning being that her beauty was as the day. The name of the second, Kezie, meaning precious; and of the third was Kerenhappuck, meaning the glory of her countenance was as great brightness, as the emerald, or other precious stones. The beauty of these daughters being symbolic of the beauty of the daughters of Zion, whose beauty is of the soul. Job's first daughters seemed to be lovers of the things of the world, for they were eating and drinking wine when the calamity came, which was a great wind from the wilderness that blew the house down in which they were, and killed (the scripture says the young men. The masculine gender is often used meaning both male and female, which I think applies in this case, being a common noun. Their being killed symbolizes the children of grace, who are also killed to the love of sin and sinful things, and after this death comes the beauty of His subjects--the church, where we see the love of the church, the love of God manifested in them and in their lives. So natural beauty is a type of the spiritual beauty. Paul says, "I was alive without the law once: but when the commandment came, sin revived, and I died." When the outward man is crucified (or killed) the inward man appears in beauty, perfection and holiness.

Job was a perfect man. He possessed the righteousness of God which was by faith, yet he had not the power to deliver. Many of Job's expressions attest to Job's having suffered the loss of his material wealth; his sons and daughters; as well as

bodily affliction. He said "Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance." Job 30: 22. Job's substance consisted of his sheep, asses, camels and oxen, as well as his sons and daughters. The 26th verse of this chapter says, "When I looked for good, then evil came unto me: and when I waited for light, that came darkness." "He hath stripped me of my glory, and taken the crown from my head." Job 19: 9. Solomon said, "The crown of the wise is their riches." Prov. 14: 24. Thus it is observed that Job was stripped of both his crown and glory.

I cannot reconcile Job's saying, "The Lord gave and the Lord hath taken away," without his having investigated the reports of the messengers, in order to ascertain the truth of the reports, and particularly so since the report of this sudden calamity was on his own plantation, and to me it was evident that Bildad understood that Job's children were dead when he said, "if thy children have sinned against him, and he have cast them away for their transgression. If thou wouldest seek unto God betimes, and make thy supplications to the Almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous." Bildad was wrong by inferring that Job was not pure and upright. Job was pure and upright. He feared God and eschewed evil." Job's losses were a trail of his faith.

With reference to Job's statement in chapter 19: 17, do not profess to have any light upon this verse, but I will quote in part what Elder John Gill said. He was an able scholar and well versed in the scriptures. This verse reads as follows: "My breath is strange to my wife, though I intreated for the children's sake of mine own body." He says the sentence-My breath is strange to my wife, referseor means "being corrupt and unsavoury, through some internal disorder, (see chapter 17: 1) so that she could not bear to come nigh him, to do any kind office for him: but if this was his case, and his natural breath was fetid, his friends would not have been able to have been so long in the same room with him, and carry on so long a conversation with him: rather therefore, it may signify the words of his mouth, his speech along with his breath, which were very disagreeable to his wife: when upon her soliciting him to curse God and die, he told her she talked like one of the foolish women; and when he taught her to expect evil as well as good at the hand of God, and to bear affliction patiently; ——"though I entreated her for the children's sake of mine own body — to do

some kind office for him, as the dressing of his ulcers or such things which none but a wife could do well for him; and this he entreated for the sake of the children he had had by her, those pledges by their conjugal affection: rather, or since the word has the signification of deploring, lamenting and bemoaning the clause may be thus rendered, And I lamented the children of my body!" He had none of those indeed to afflict him; and his affliction was that they were taken away from him at once in such a violent manner; and therefore he puts in this among his family trials; or it may be aggravation of his wife's want of tenderness and respect unto him; that his breath should be unsavory, his talk disagreeable and his sighs and moans be wearisome to her when the burden of his song, the subject of his sorrowful complaints, was the loss of his children; in which it might have been thought she would have joined with him, being equally concerned therein." (unquote)

With reference to Job 31:8, Elder Gill's comment in part, is as follows: quote, "Then let me sow, and another eat — !" If what he had before said was not true; but he had turned out of the way of righteousness, and walked after the sight of his eyes, and the mammon of unrighteousness cleared to his hands; then he wishes he might sow his fields, and another enjoy the increase of them, which is one of God's judgements threatened unto the wicked and disobedient. Lev. 23:16. and Deut. 28:43: Let my offspring be rooted out; but Job had no offspring or children at this time, to be rooted out or destroyed; they were all destroyed already. Gussetius will have it, that he here means his grandchildren; who indeed are sometimes called a man's children, and may with propriety, be said to be his offspring, since they spring from him; and it is possible that as his sons were married and had children; but this is not certain, or if they had any, that these were not destroyed with them; wherefore it is best to take the word in its first and literal sense, for what springs out of the earth, herbs, plants and trees, as in Isaiah 42:5; so Ben Gersom and Bar Tzemach, and which best agrees with the phaaase of being rooted out, and with what goes before; that as he had wished that which was sown in his fields might be eaten up by another, so what was planted and grew up in his gardens, orchards, vineyards and olive-yards, and the like, might be quite rooted out and destroyed; if he was not the man he declared himself to be, or had wronged any of their goods and property, then this would have been a just retaliation of him." (Unquote)

There are two expressions which were spoken by the Lord to Satan that were very striking and impressive: "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Job 1:12. The sixth verse of the second chapter reads: "The lord said unto Satan, Behold, he is in thine hand; but save his life." If Satan exercised the leave or permission given him by God to afflict Job with sore boils, then it appears equally true to me, that Satan exercised all the power in eradicating Job's substance or natural possessions as well as his children. "Behold all that he hath is in thy power."

Sister McDaniel, your writing on the book of Job is so wonderful and inspiring, except for your conviction on the dispersal of his possessions. As before stated, Job's experience in this respect beautifully portrays the dealings of God with the children of grace, which I believe is the purpose of the scriptures being left on record, essentially. Of course the history of the bible is informative and interesting, but the joy and consolation received from the types set forth by the various characters, is far in excess of the natural understanding, to those who have and are being spiritually led.

My wife and I consider you a wonderful writer on the scriptures, and we want more of your writings for print. There is much of this that we can use, but I do hope you will be led to see my view point, or if I am mistaken and you are right, I desire to be so led, but it seems to me there is too much convincing evidence that this wonderful experience and leading of Job is symbolic of the experience of a child of grace, so from that standpoint, I must accept it as it is written, at least until I am led to see it otherwise.

Yours in hope of eternal life,
T. Floyd Adams

Mrs. Marion Mulholland
Gambertville, N.J.

Willow Springs, N.C.
March 20, 1963

Dear Sister Mulholland,

I received and appreciated your letter of February 12, 1963, with five dollars enclosed three to renew your subscription to

Zion's Landmark, and two to apply on the indigent list. We sincerely thank you for this renewal and your liberal contribution to help those who are unable to pay, yet desire the Landmark.

In as much as your letter bears evidence of a true christian experience-Christ-like, patient and long forbearing-I feel constrained to write you. Since our first acquaintance, I was impressed with a sincere feeling that you were taught by the unerring Spirit of God.

Your letter was short, your words were few, yet they conveyed the truth of those who look to the Lord Jesus Christ for divine guidance in all their trouble, sorrow, and grief as they travel through this uneven journey of life.

You said, "Wait and watch, be lowly and contrite of heart and bear the cross of Christ in meekness and forbearance, and know that all things work together for good to them that love the Lord." Meekness, humbleness, patience, and long forbearance are Godly attributes, and are therefore fruits of the Spirit. Those who possess these fruits bear the image of Jesus. It is recorded of Jesus, "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth rightously." 1 Pet. 2:23.

Jesus was a man of sorrow and acquainted with grief. He knows the sufferings and hears the cries of His people. He in His own good time will deliver them out of their distress. God's way of teaching His people is so different from the carnal way of teaching. When the chosen vessels of His mercy revel and complain of their state and condition, God adds affliction to affliction. This is His way of humbling His people that they may learn their sorrows as well as their joys are embraced in the "All things that work together for good to them that love God, to them who are the called according to His purpose." Rom 8:28. Thus we learn obedience by the things we suffer. He increases our burdens-sufferings-until we are taught our dependence through sufferings and humbleness.

When Moses led the children of Israel out from the Egyptian bondage, across the Red Sea into the wilderness, they murmured and complained. They "Spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread." Num. 21:5. The Lord heard their cry, but before He gave them bread and water, they must first acknowledge His goodness, His supremacy,

and His mercy in delivering them from the hand of Pharoah who held them in bondage four hundred years. God visited them by terrible things in righteousness. "The Lord sent fiery serpents among the people, and they bit the people and much people of Israel died." Num. 21:6. Those who survived acknowledged their sin and rebellion. They said to Moses, "We have sinned, for we have spoken against the Lord, and against thee." Num. 21:7. God's people must and will acknowledge His goodness in adversity as well as in prosperity.

The people of God; in olden times, those who were chosen according to the election were often in the hands of their enemies, yet He made a way of escape for those who trusted in Him. They were too feeble and weak to fight their battles, but God fought their battles. Spiritual Israel of today learn through suffering and tribulation that they are dependent upon God to fight their battles. This He does and gains the victory. "The battle is the Lord's." When the Roman Army besieged Jerusalem, tore down their temple, slew many of the Jews, and took many captive; God made a way of escape for the remnant, that is those who were saved according to the election of grace. They fled to the mountains for refuge.

Jesus is our refuge. Our strength is in Him. This is a paradox expression, never-the-less it is true. When we are weak then we are strong. Paul said, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake: for when I am weak, then am I strong." 11 Cor. 12:10.

How good it is to be made to wait upon the Lord! Isaiah said, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Isa. 40:31. I have heard it said, that eagles during their moulting season are not entirely free from their preying enemies: but when they feather out, they soar far above the clouds.

My dear Sister, we are living in a day in which there is much confusion in the land. This, I feel, is fulfilling the scriptures. Paul said to Timothy: "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of Godliness, but

denying the power thereof, from such turn away." 11 Tim. 3: 1-5.

Your favorable comments in behalf of Zion's Landmark are very encouraging. Our sincere desire is that the Good Lord may endow unto us of His Spirit, that by Divine guidance, we may be enabled to publish a paper worthy of the name "Zion's Landmark." My wife and I thoroughly enjoy our work. The greatest commensation we receive is some little assurance that we have the approbation and guidance of our God in our labors and the encouraging letters we receive from the household of faith to some extent lend some encouragement to our endeavors.

My wife and I often speak of you and reflect in pleasant memories, the times we met you and your husband-Mr Mulholland-at Hopewell and Southampton churches.

Both of us join in sending our love and best wishes to you and your husband. If at any time you have a mind to submit any of your writings for publication in Zion's Landmark, it will be appreciated.

Yours in hope,
T.F. Adams

Mr. Harry T. Vories
Los Angeles, Calif.

Willow Springs, N.C.
October 16, 1963

Dear Brother Vories,

This will acknowledge your letter dated Oct. 3, 1963. I feel to be so blank and limited in spiritual things. I am not equal to the task of writing anything that would be of interest to you. According to my feelings you have misjudged me when you put me in class with Elders Durand, Lester, as well as many others you mentioned.

I can certainly witness with Paul, who said "Unto me who am less than the least of all saints is this grace given that I should preach the unsearchable riches of Jesus Christ." Again he said, "It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief." When it pleased the Lord to show me that I was the greatest sinner that I have ever seen and if I could have reached back over the slope of time, I felt that I would have shook hands with the apostle and said, "Not you, Paul, but me.

When I saw the vileness of my nature I was nothing but a

mass of correction from the sole of my foot to the head. There was no soundness in me. Again I could witness with Paul, who said, "I know that in me, that is in my flesh, there dwelleth, (as you said no good thing." I would not leave the impression that I do not profess to have a righteousness; but it is not a righteousness that I worked out, nor one that I inherited from my forefathers. We are what we are by reason of what God made His Son to us. Paul said "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption." Christ was made to be sin for us who knew no sin that we might be made the righteousness of God in Him. If we be the chosen vessels of His mercy, it remains to be seen that our sins was imputed to Him and His righteousness was imputed to us. The prophet said, "By his stripes we are healed." Regardless of how many stripes that might be laid upon us they would never atone for our sins.

We often feel the chastisement of God, but this chastening of God which is laid upon us is for our profit, like a father who corrects his son. This is not because of hate. It is a manifestation of His love. Paul said "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth, he scourgeth everyone that he receiveth. If ye be without chastisement whereof all are partakers, then are ye bastards and not sons." It is good to receive the rebukes from God. His rebukes cuts down our pride, keeps us humble and enables us to esteem our brethren better than ourselves. It takes away our beauty. David said, "When thou with rebukes dost correct men for iniquity, thou makest his beauty to consume away like a moth." — Psalms 39:11. When the Lord rebukes and chastises us because of sin and iniquity, then it is that we plead and beg for mercy.

It goes without saying that my wife, as well, as well as I, greatly enjoyed the three days meeting at Bakersfield. To be favored to mix and mingle with those of like precious faith was a gracious privilege.

You spoke of feet washing and expressed your sentiment as not favoring it. The Baptist here in the east have never made feet washing a test of fellowship. Some churches practice it, others do not. The church of my membership wash feet once a year and commune four times a year. I have served churches as pastor who never practice it. I have never felt to make it an issue, feeling that I should be a servant of the church rather than ask the church to be a servant to me. Much care should be

exercised, lest we should be charged with lording things over the household of faith.

When Jesus ate the last passover supper with His disciples, He immediately instituted the Lord's Supper. This took place in a large upper room. It is recorded "And when they has sung an hymn they went out into the Mount of Olives." — Mark 14:26; also see Matt. 26:30. Matthew, Mark, nor Luke made any mention of the feet washing. John gave an account of the feet washing. Read the 13th chapter of John. This took place before the feast of the passover. This supper was in Bethany, in the house of Somon (and not in the large upper room). Matthew and Mark records that it was two days before the passover, or before the Lord's Supper was instituted. See Matt. 26:1-6; also Mark 14:1.

Good brethren have different opinions as to whether feet washing should or should not be practiced in our churches. Our forefathers have been charitable to each other along this line and never made it a test of fellowship. I sincerely hope it will remain so.

With reference to Elder Weaver. I think he is a very gracious Brother. He spent several nights with us many years ago. I haven't seen him in several years. I had heard previous to receiving your letter that Elder Ruston is having much affliction. Tribulations and affliction is appointed unto us while we remain in this world. Jesus said, "In the world ye shall have tribulation but in me peace." All men have, more or less, affliction in the body but God's humble poor have an affliction that the world know nothing of. It is a disease of sin. The corruption of our nature is so nauseating at times, we are made to cry as Paul "O wretched man that I am, who shall deliver me from the body of this death."

You spoke of sin. The question has been raised — Is sin a thing? My thought is that sin is an intangible thing. Sin entered into the world by Adam, who transgressed Gods law. Paul said, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." — Rom. 5:12. John said, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." — 1st Jno. 3:4. Paul speaks of the transgression of God's law as an offense. He said, "Therefore as by the offense of one judgement come upon all men to condemnation; even so by the righteousness of one (Jesus Christ) the free gift came upon all men unto justification of life." — Rom. 5:18.

By the disobedience of one man the whole human race fell in the ruins of Adam. Even though judgement is come upon all men to condemnation, yet the judgement to condemnation is not executed upon the chosen vessels of His mercy. Our courts may condemn a man and pass a sentence of death, yet the Governor of the State has a right to stay the judgement. I have known this to be the case. Jesus Christ stood between the offender and offended. He satisfied the law and appeased the wrath of God for all of those who were given to Him by the Father. Jesus Christ is the mediator between God and man, and as Paul said, "He is the only name given under heaven among men whereby we must be saved."

Speaking of the things which God made, that is, beast, birds, man, and all creeping things, are tangible. Webster says that "tangible things are things capable of being touched." And intangible things are "things which cannot be touched or grasped." The wind, as well as sin, cannot be touched or grasped with the hands like the tangible things, although they are felt. When Paul said "But I see another law in my members warring against the law of my mind." Words are used to convey meaning. I think the apostle perceived this to be in his experience. Is this not true with us? Once more may I say that sin is a transgression of God's law. The serpent beguiled Eve. Adam was not deceived. He went into death. He loved his wife. He could not be separated from her. She was bone of his bone and flesh of his flesh. He had not the power to raise her up. The second man Adam (Jesus Christ) had the power to raise his bride up (the church). She, as well as all the human race, fell in the ruins of Adam. He loved his bride. She is bone of his bone and flesh of his flesh. He redeemed his bride. This he did by going into death. Paul said "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." — Heb. 2:14,15.

Much more could be said. I will close for this time. My wife joins me in sending our love and best wishes to you. Remember us to the faithful in Christ Jesus. I hope to write each of the brethren soon and express my love and appreciation for the kindness shown us while in their midst.

Affectionately yours,
T. F. Adams

L.W. Langwell
12812 South William
Compton 2 Calif.

Willow Springs, N.C.
October 17, 1963

Dear Brother Langwell,

I purposed to have written you before now but being away from home six days added to my correspondence, as well as my natural business. Having cleared my work of some of the important things which claimed my attention; I now make the attempt to write and express my love and appreciation for the very generous hospitality which I received while I was in your good home, as well as the other brethren with whom we spent some time.

I am at a loss to find words to fully express the joy which I received the time I was in your midst. What I am saying goes for my wife as well as myself. It might seem strange to some people to think that we could feel at home among people that we had never met before; but it is the very opposite when you meet those of like precious faith. You feel a warmth and a welcome that the world knows nothing of. The great love of God (I call it great for it is great to me) binds the household of faith together in one bundle of love.

It was a feast to my soul to be at your three days meeting at Bakersfield. Your humble pastor (Elder Jefferson) as well as all the brethren, sisters, and friends were so kind and considerate to do so many things which added to our joy and comfort. To say that we deeply appreciate your love and affection would be putting it very mildly. We felt very unworthy. Truly, we could adopt the language of Jacob, who said "I am not worthy of all thy mercies and of all thy truth which thy hast shewed unto thy servant."

Bro. Langwell, may I say that God's humble poor may be strangers in the flesh yet when they meet together and begin to talk of God's love and speak of His power, they are not strangers in the spirit. Paul was a Jew (I am speaking of his nationality) when God sent him to preach the unsearchable riches of Jesus Christ to the Gentiles, and he could see and feel that they were partakers of this same common salvation and faith which he himself had received. He said, "Now therefore, ye are no more strangers nor foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon

the foundation of the apostles and prophets. Jesus Christ himself being chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord." — Eph. 2:19-21.

The experience of those who are built upon the foundation of the apostles and the prophets will blend together. How true are the words of Gideon in our experience, "My family is poor in Mannassa and I am the least in my fathers house." Also Paul who said, "Unto me who am less than the least of all saints is this grace given—". Job said, "Behold I am vile." Paul said "It is a faithful saying and worthy of all acception that Christ Jesus came into the world to save sinners of whom I am chief." Jacob said, "I am worthy of all thy mercies and of thy truth which thou hast shewed unto thy servant." John said, "I am not worthy to stoop down and unloose the shoe latches of my master." Paul said, "O wretched man that I am—" How true are the words in our experience when the light of God's spirit shines in our hearts. Through this experience we can behold ourselves as nothing. Our hope is in Jesus Christ. We are what we are by reason of what God has made His Son to us. Paul said, "But of him are ye in Christ Jesus who of God is made unto us wisdom, righteousness, sanctification, and redemption." Our sins is imputed to Him and His righteousness is imputed to us. This is the doctrine that I have endeavored to preach since it pleased the Lord to show me that I am the vilest of the vile.

If possible, my love for you, as well as all the faithful in Christ Jesus (whom I met) was strengthened beyond what it was before I visited among you. My wife, as well as myself, could adopt the language of Ruth, who said to Naomi "Intreat me not to leave thee or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people and thy God my God." — Ruth 1:16. I feel from the depth of my soul that we are one people.

My wife joins me in sending our love and sweet fellowship to you, your dear companion and family.

Yours in hope,
T. F. Adams

Willow Springs, N.C.
October 18, 1963

Dear Bro. Bradshaw,

I suspect you are beginning to feel that we did not appreciate

your letter by our having waited so long to answer. However, this is not true for we are always glad to hear from those whom we feel to be our kindred in Christ.

You spoke of not having had any visiting minister with you at your union meeting. That being true, I have no doubt but that you felt lonely, but had others been needed I am sure the good Lord would have sent them. There is no doubt in my mind but that "the Giver of every good and perfect gift" supplied you with everything that was necessary to give food to the hungry and drink to the thirsty. Paul said, "But my God shall supply all your need according to his riches in glory by Christ Jesus." — Phil. 4: 19.

I have long since learned that it does not take large congregations nor a host of ministers to have a good meeting. Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them." — Matt. 18: 20. I can recall that some of my most enjoyable meetings were when I could feel the presence of the Holy Spirit while speaking to a small or faithful few.

The Lord blessed us to have a good and peaceful Association, Which was held on the 20th, 21st, and 22nd of September. This is the same date and month in which yours convened. The weather was favorable with the exception of Sunday, which was rather cool to be comfortable out-doors. We had a large attendance. An estimated crowd of fifteen hundred or two thousand. We had about twenty-five or thirty ministers present. In order to provide for all of them to speak, it became necessary to appoint some to preach in the house, while others preached at the stand. The stand was erected a comfortable distance from the house. The church at Angier, N.C. entertained the Association at Sandy Grove Church. This church is about three miles east of Angier on Highway No. 210. This was approved by both churches because of inadequate parking space near the church in Angier.

The convening of your Association, being the same time as ours prevents us from attending yours. This is also true of the Yellow River Association in Georgia. The 4th week-end is the only time we can hold ours without conflicting with our corresponding Associations. All the other time in the fall of the year is taken up by those with whom we correspond.

Elder J.M. Mewborn (an associate editor on Zions Land-mark) greatly enjoyed visiting among you. (This goes for me also.) He said to me yesterday, "Let's go back to Miss. and visit

Elder Bradshaw and his churches." I replied that I could not take the long ride on an automobile. He then suggested that we take an airplane to Meridian and Bro. McWhorter would meet us there. We may, sometime, do that very thing. Of course, we will if it is the will of our Lord. We dearly love your good people. I hope it is not too much to say that we feel that we were among our kindred in Christ Jesus when we visited you before. I often wish that we could see you more often. I know you are a busy man with all your natural business affairs, as well as the long distance you travel to serve your brethren but we want you to know that our doors are open and a warm welcome awaits you and any of the kindred in Christ anytime you can come.

I hope that you can attend Elder Collins' Association the approaching week-end. He is a very dear Brother to me. I love him because of the glorious truth the good Lord enables him to preach. There are but few like him, for he is bold to declare the whole counsel of God.

We are sadly aware of the loss of several of our able ministers in this area who have been called from this world; namely: Elder Westbrook, Morgan and T.L. Grimes. The passing of Elder Nash was a great loss to me. There are so few called to fill the vacancy. Yet I know that our God will not leave Himself without a witness. Elder J.M. Mewborn's father is very feeble; he is not able to take any responsibilities. He suffered a stroke several months ago and he is improving slowly. His affliction makes it necessary for Brother J.M. to fill this vacancy.

My wife and I feel thankful that everything is as well with us as it is. She joins me in sending our love and sweet fellowship to you, your family, and friends.

An article for Zion's Landmark from you will be appreciated by us and the readers anytime.

Yours in hope,
T.F. Adams

Willow Springs, N.C.
October 21, 1963

Dear Brother and Sister Simpson,

We feel that you have reason to believe that we are very ungrateful to you for your generous kindness and hospitality to us while we were in your home, since we have been so long writing you, but we did enjoy every minute spent with you and your family. The many kindnesses which were shown us by both

of you as well as by all with whom we visited or came in contact with were not only enjoyed, but highly appreciated. However this long delay is not because of lack of appreciation, but the facts are these: When we reached home after having been absent for the six days, there were many things which claimed out attention immediately. One matter in particular did: The Wilson Daily Times Office in Wilson, N.C. where Zion's Landmark is printed, which is fifty miles east of our home had notified us that they were out of material for the publication of Zion's Landmark, and all the material which is sent in for publication is mailed to us, and there is much work to be done before it is released for publication.

Every letter, obituary notice, articles and editorials for publication, must be read for errors, checked for misquotation of scriptures, typed usually twice and proof read, before it can be sent to the office for printing. This work is the labor of my wife. She also does most of the house work and prepares our meals, and in addition she is often called on to conduct the song service of the funerals I am called on to conduct, and some weeks there are as many as four, of course there are some weeks that I do not have a funeral, however I am called on quite frequently.

You may be wondering what I do while my wife is so preoccupied, but all my time is not spent in idleness either, for I endeavor to take care of the outside work-some of it I supervise; I have many duties in looking after our farms and farming interest, run errands, look after the book work in my office in Willow Springs pertaining to the Landmark, and in addition to the above, we have about thirteen hundred laying hens. These eggs are graded each morning and we make deliveries to our customers twice each week, of which there are about fifteen crates containing thirty dozens per crate. Our customers are of course wholesale customers. Of course we have an employee to help with this work, feeding and taking care of the hens and their houses. My correspondence and editorials I try to take care of at night. Other than funerals, we both attend church each weekend, for I have four regular churches, and there are almost always sick and feeble ones who require right much time. The greater part of our visiting is done the latter part of each Sunday afternoon and in the evenings, for there is such a little time during the weeks to visit except for emergencies, serious illnesses and the like. We have almost no time to visit our Children, except the fourth weekend, when they make a

practice of attending our church at Willow Springs, our home church where they were reared, and going home with us for dinner and spending the afternoon. We not only do not have time to visit them often during the week, but we do not have time for them to visit us except on fourth Sunday afternoons, and they do not come often except then.

We have a union meeting every fifth weekend. Our Association-The Little River Primitive Baptist-has fourteen churches in it, and our union rotates from one to the other of the churches, just as our Association does, and our association is in correspondence with ten or twelve other associations.

All of our six children except Dahlia, the older girl, who lives in Greenville, N.C. about ninety miles east of us, were at the Air Port to meet us when we returned home on Thursday night, and Daphne's (the younger girl) husband-Ralph Ashworth, was also there. We went into the dining area of the Air Port and visited with them about an hour or more. They were very interested in our trip and wanted to hear all about our travel and stay with you good people. Of course we enjoyed giving them a synopsis of everything that we thought they would be interested in. They are all married with families. We have seventeen grandchildren and are the proud great grandfather and great-grandmother of one little girl just one year old. Less I worry you, I will desist from this subject, but it goes with saying thouroughly enjoyed the time that we spent among the faithful in Christ Jesus.

While visiting among you, it seemed that every kindness was shown us to make us happy and comfortable, and it was a feast to our souls to mix and mingle with these precious brethren and sisters, and the many friends at your three day meeting at Bakerfield. The hospitality which we received in your good home by you, your wife and family have left with us precious memories. We felt very unworthy of your kind favors in taking us from Brother Wilson's to your home to spend the night, the comfortable night's rest, enjoyable breakfast, and the kindness of your good wife in taking us to the Air Port the morning we came home. Good friends cannot be compared to gold and silver. This we can more fully appreciate when we are a long way from.

The Good Lord favored us with the most excellent flying weather, both going and coming back. We landed about 9:45 Tuesday night in Raleigh or at the airport, and after enjoying about an hour with our family, we came home, which is about

sixteen miles from Raleigh, N.C., but the airport is about twenty-three or four miles from us. We were delighted to find everything in good shape and going on well when we arrived home. Our hearts were lifted in thankfulness to our God who had kept us and our loved ones, we felt all the days of our lives. We enjoyed the flight, both going and coming home. The scenery was excellent. When we arrived in Los Angeles and got off the plane, Tuesday, I could not refrain from shedding silent tears, as I thought of the goodness and mercy of God to us, poor unworthy sinners. The Lord is truly good to his people! He is so good and merciful to us! May it be His will to continue to hover over us and be mindful of us, and keep us from harm and danger. He has promised never to leave nor forsake His Own. We feel so interested in all of God's people, and may he bless your dear Pastor, strengthen and keep him and His noble wife and each of you who compose his audiences and hold up his hands as much as is within you.

My wife and I enjoyed your fish enterprise. It is very interesting to see the result of your interest and efforts. We hope you continue to be successful and enjoy your work. She, as well as I, was much impressed with your good wife. She is such a desirable, and apparently very industrious and congenial. My wife remarked that she is most admirable and interested in hers and your business, both in breeding and selling.

We are hoping that we have an opportunity to have you both visit us and spend some time with us. We have many good people among us, and we would love to have you meet and visit them. My wife joins me in sending our love and best regards to both of you and your family.

A brother in hope,
T. Floyd Adams

Elder W.A. Little
Gen. Del.
Galt California

Willow Springs, N.C.
November 1, 1963

Dear Bro. Little,

I purposed to have written you before now, but it may be my weakness to put things off until the burden becomes heavy. It was indeed a pleasure to meet you. I never thought that I would

be favored to have this privilege until a few weeks ago. Your nonassuming manner and your positive way of setting forth the truth in all your discourses that I was blessed to hear, was food for the hungry and drink for the thirsty. I felt in my soul to say, "Thanks be unto God for his love and mercy in calling and qualifying humble servants to go forth as bold as a lion, yet as harmless as a dove to preach the unsearchable riches of Jesus Christ."

It was indeed a feast to be at the three days meeting in Bakersfield. The doctrine which was set forth by you, Elder Jefferson and Landis was God honoring and soul cheering. The meetings in the good homes with the faithful in Christ Jesus was attended with love and brotherly affection. The words of David were very fitting in all of our meetings, "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments". Psalms 133-1,2.

It goes without saying that both, my wife and I enjoyed our visit among you. We spent the Sunday night in the good home of Bro. Wilson and his family. His wife took us to "Knotts Berry Farm" on Monday where we spent most of the day sight seeing. This of course was very interesting. We returned to Bro. Wilson home about sundown, Bro. Simpson came and took us to his home. We had a pleasant visit with him and family. His wife took us to the Airport Tuesday morning. We left Los Angeles at 11:45 A.M. (Pacific daylight time) we arrived at the Raleigh-Durham Airport at 9:45 P.M. (Eastern Standard time). All of our children (six in all) were at the Airport to greet us, except one daughter who lives about ninety miles away. We have four sons and two daughters. All of them are married and have children. Seventeen grand children and one great-grand daughter. Tears come into my eyes as I thought of the goodness and mercy of God in favoring us to mix and mingle with you precious brethren, sisters and friends as well as His watch care over us, both going and returning home.

Remember us to your family. Our hearts go out to you in sympathy in the loss of your dear wife. May you be comforted in the words of Paul, who said, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him". Thess. 4-13,14.

My wife joins me in sending our love and sweet fellowship to all of you.

Yours in hope.
T.F. Adams

Willow Springs, N.C.
November 8, 1963

Dear Brother Jefferson,

Even though my wife has written to you and Sister Jefferson in which she included the sentiment of both of us in expressing our appreciation for the love and hospitality which we were privileged to enjoy while we were in your midst, as well as being in the assembly of the faithful in Christ Jesus; yet I feel the urge to write and endorse all that she has written.

To say that we enjoyed the sweet fellowship of you and Sister Jefferson, as well as all the brethren, sisters and friends, at the three days meeting at Bakersfield, would be a mild way of expressing it. The meetings in the homes were also pleasant. This association with those whom we feel are our kindred in Christ Jesus has left with us pleasant and precious memories.

I am not flattering you when I say that I admired your manner of preaching. You set forth the doctrine in a meek and humble way which is uplifting and edifying to the body. Your manner of respecting the feeling of your brethren — "Not lording things over God's heritage" — was very noticeable and pleasing to us. Sheep can be led (not driven). The unity between a church and her pastor is a treasure that cannot be compared to gold and silver.

I feel sure that you have had many trials, and suffered great affliction in this life. This is also a treasure. It is through our sorrow and affliction of both soul and body that we are kept at the feet of our brethren, esteeming others better than self. God chastises His people. Many may take this as a manifestation of displeasure to them but this is not true. It is an evidence of His love. Paul said, "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not: But if ye be without chastisement, whereof all

are partakers, then are ye bastards, and not sons." — Heb. 12:5-8.

Jof suffered great afflictions at the hand of Satan. Job was an upright man. He was the greatest man of all the east. He suffered the loss of his material wealth as well as his seven sons and three daughters. Through this experience he was taught to know that God controls all things and that the Lord gives as well as takes away. It is a treasure which is far above the price of rubies to know that all our trials in this life are in the appointment of God. These are few when compared with the many that ever attain to this knowledge. Paul said, "Now, no chastening for the present seemeth to be joyous, but grievous: Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." — Heb. 12:11.

Paul was pricked by a thorn in his flesh. He said, " . . . there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." — See 11 Cor. 12:7. This thorn in the flesh (or messenger of Satan) was indeed painful, but it was for his good. We may not realize it at the time but our adversaries are an asset, rather than a liability. Instead of applying ointment to the wounds, they serve to make our affliction greater. This was true of Joseph's brothers. They inflicted punishment upon him. Joseph lived to see the hand of God in all his sufferings at the hand of his brothers. He said to his brethren. "But as for you, ye thought evil against one; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." — Gen. 50:20.

God's servant must be put in the sieve. At such times they are sorely tried. Peter was put into the sieve which was operated by Satan (our adversaries). It is a glorious thought to know that it was God's Satan and God's sieve. He said to Peter that "Satan hath desired to have you that he may sift thee as wheat, but I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren." — Luke 22:31,32. How could Peter add strength to his brethren if he had never been sifted?

The sieve separates the straw, chaff, faulty grains and dirt from the good grains. How could we preach the gospel, which gives food to the hungry and drink to the thirsty, if we had never suffered at the hand of our adversaries (the devil). Through these experiences "the precious is taken from the vile." The true servant of God, as well as those who are blessed to hear,

must and will learn the difference between man's works and the works of God; who works in them both the will and to do of His good pleasure.

I thought as (I hope) I was blessed to hear you preach that you had suffered many things at the hand of your enemies. It takes suffering to establish us in the doctrine of salvation by grace. Not only are we saved by grace but as Peter said, "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter 1:5.

It goes without saying that my wife and I enjoyed the time that we were privileged to spend among you. The Lord favored us with beautiful flying weather, both going and returning home. Our children (six in all), four sons and two daughters, were at the Raleigh-Durham Airport to greet us with open arms, except one daughter who lives about ninety miles from us. We felt indeed thankful to our God for His watch, care, love and mercy.

We sincerely hope that your health has improved, trusting that the good Lord will continue to give you courage and strength to go in and out among His favored few and preach the gospel of our Lord and Saviour Jesus Christ. Permit us to say that you are blessed with a meek and humble helpmate in the person of Sister Jefferson. It is recorded, "And the Lord God said, it is not good that the man should be alone: I will make him an help mate for him." — Gen. 2:18. Solomon said, "A prudent wife is from the Lord." — Prov. 19:14. Those who are joined together in the true spirit share each others sorrows, as well as their joys.

It must have been a feast and a reviving of your soul and spirit when Bro. and and Sister Smith came before the church at the home of Sister Wright on Sunday night. We heard the good news at Bro. Wilson's home before retiring for the night. Our souls were made glad to know that the Lord had led them to the banqueting house and spread His banner of love over them. When these precious seasons are ours to enjoy, it gives us renewed evidence that our labors are not in vain in the Lord.

My wife joins me in sending our love and best wishes to you and Sister Jefferson. Also remember us to all the faithful in Christ Jesus.

Yours in hope,
T.F. Adams

Willow Springs, N.C.
December 13, 1963

Dear Brother Landers,

Since meeting you at the Union Meeting which was held the 5th weekend in September at Bakersfield, Calif., I have felt the urge to write and express the pleasure it gave me to have the opportunity to meet you and Sister Landers and hear you preach the doctrine of salvation by grace through faith and that not of ourselves; but a free gift to all the chosen vessels of God's mercy. It is the few (and not the many) that can separate law from gospel and know the difference between man's works and the work of God who works in His people, both the will and the do of His good pleasure.

I am not boasting but I do feel thankful that it has pleased "the Giver of every good and perfect gift," to show me that I am totally depraved and not able of myself to perform even one service that is acceptable to God unless it is attended with the blessings of God. Man is weak and sinful. There are times we can witness with Paul, who said "And such trust have we through Christ to Godward: Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God: Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." — 11 Cor. 3:4-6.

I profess and hope to have a true righteousness. Not a righteousness that I worked out, nor a righteousness that I inherited from our forefather, Adam; but the imputed righteousness of Jesus Christ. If we are in Christ Jesus our sins were imputed to Him, and His righteousness is imputed to us. It is as the apostle Paul said, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord." — 1 Cor. 1:30,31. The apostle said, "For he (God) hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." — 11 Cor. 5:21.

Although I had never met you before, nor any of the brethren, sisters and friends in California, yet I felt to be in the midst of my kindred in Christ. This goes for my wife as well as myself. It would be a very mild way of putting it to say that we enjoyed the association of the faithful in Christ Jesus. Words are ineffable to express the love, sweet fellowship and hospitality which was

our privilege to enjoy. The doctrine set forth by you. Elders Little and Jefferson, was to the praise and honor of God.

My wife and I spent Sunday night with Bro. Wilson. It was there that we heard that Mr. and Mrs. Smith united with the church at Sister Wright's home. This was good news to us. We observed that they were carrying a heavy burden, (especially Mrs. Smith) throughout the meeting. We had a letter from Elder Jefferson in which he stated that Mrs. Garland also joined later and was baptized with them. I know that this revived Elder Jefferson, as well as the church. Jesus said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. I am sure they found that rest and peace which remains for the children of God.

Bro. Wilson's wife took us to Knotts Berry Farm on Monday morning where we spent the greater part of the day sight-seeing. It was interesting to see what Mr. and Mrs. Berry and their family have accomplished through-out the many years. These things are pleasing to the flesh, but have no food value for those who hunger and thirst after righteousness. We spent Monday night with Bro. and Mrs. Simpson. It was pleasant to be in their good home. Mrs. Simpson took us to the airport. We left about 2:30 p.m. and arrived at the Raleigh-Durham Airport at 9:40 p.m. All of our children, (four boys and two girls) were there to meet us with open arms except our eldest daughter, Dahlia, who lives about ninety miles away. The weather for flying was excellent both going and coming home. We felt that the good Lord was with us throughout our journey. There have been times (which are few and far between) that we can witness with David, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." — Psalms 23:6.

I will close for this time. My wife joins me in sending our love and best wishes to you and Sister Landers. May both of you have a merry Christmas and a happy New Year.

We appreciated your renewal to Zion's Landmark. I am sending a copy of your letter to Br. W. A. Ivey in which you endorsed what he had to say about the "money changers." I know this will be pleasing to him.

Yours in hope,

T. F. Adams

Mrs. E.B. Pearce
Rt. 1.
Willow Springs, N.C.

Willow Springs, N.C.
June 14, 1965

Dear Sister Eva,

I seldom ever write personal letters to those who send us their experience and travels, which we publish in our family paper. This we do that others of like precious faith may enjoy and receive a share of those things which bring joy to our souls.

I cannot tell you why, but when you wrote to my wife and me, I read your letter and thought it was a wonderful revelation of God's mercy to you, but did not draw the sweetness from it as I did when it appeared in May 15th issue of Zion's Landmark. This may seem strange to some people, but I believe that we have to be blessed to read to receive the joy and comfort, as well as we have to be blessed to write.

I have read and reread your letter several times since it's publication, and each time I could see more and more beauty from first to the last, and felt that the hand of the good Lord gave you a mind and guided your pen to write for the comfort of those who have traveled the rough and rugged way of this journey of life. Your trials and affliction in soul and body as well as you were made to share the afflictions of your dear son, as well as your father and mother is enough to sink you in despair if it were not for the rich reigning grace of God, who spake by the mouth of his prophet and said, "When the poor and needy seek water and there is none and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isaiah, 41-17.

The Lord was gracious and good to give you a dream and the interpretation of same, that you might receive the exhortation of the apostles, who "exhorted the saints to continue in the faith, and that we must through much tribulation enter into the Kingdom of God." See Acts, 14-22. Your dream in which I was embraced in giving you milk and bread was indeed a comfort to me. It made me feel little and humble and very unworthy to know that the good Lord in his love and mercy remembered me to feel that I had ever administered a crumb to one of his precious saints. I felt in my soul to bless God, and say with Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: Who comforteth

us in all our tribulations, that we may be able to comfort them which are in trouble, by the comfort wherewith we are ourselves comforted of God." 2nd Cor. 1-3.4.5.

You so wonderfully expressed my feelings when you said, "There are times when you arrive at the church door, and feel too low and unworthy to enter." Many times have I had this feeling when I said little or nothing about it. Many times I have entered the sacred pulpit, and felt cold and lifeless, knowing that I had nothing to say or speak that would be of any comfort to God's humble poor, unless the God of all grace should come to my rescue and fill my soul and loose my tongue. This may be too much for me to say, but at such times, I have felt that God in his love and mercy put a silent prayer in your heart (as well as many others) a sincere desire that I might be delivered and preach Jesus Christ (the savior of sinners) to the comfort of his precious loving and believing children.

When I began writing, I did not purpose to say as much as I have. I only thought to express my love and thanks to the giver of every good and perfect gift in giving you a deep desire and leading of mind to write as you did. I especially enjoyed your explanation of Psalms 19-1.2. When we are overshadowed with the spirit and love of God, we can then see that the "Heavens, declare the glory of God, and the firmament sheweth his handy work." This I could see, when I was lifted above the troubles and cares of this world in 1948. Everything, seemed to be praising God. I loved every body and felt that every body loved me. Words are ineffable to describe this great love. I have had little seasons since but not to the height that I was at that time.

Since then, I have, as well as many times before, been in thick darkness. The growth in grace is in the night time. We express those things in the day-time. The growth in grace is to get less and less. I often wondered how Paul could say that he was "less than the least of all saints." The truth of this appeared to me like this. When you can see the love and image of Jesus, shining forth in the hearts of His little children and at the same time behold the imperfection in your own life, vile and sinful. May I ask if you do not feel to less than they?

I will close. My wife joins me in sending our love and sweet fellowship to you and your dear husband as well as all your precious family.

Your little servant in hope,
T.F. Adams

Mrs. T. C. Edwards
Route No. 2
Beaulaville, N.C. 28518

Willow Springs, N.C.

June 15, 1965

Dear Sister Edwards,

I received your letter dated June 8, 1965. Considering my weakness and possessed with a carnal mind the greater portion of my time, I question as to whether I am capable of answering your much appreciated letter. I do feel constrained to acknowledge same.

I glean from the contents of your letter that you have suffered much with bodily afflictions, as well as your soul has often been cast into the deep. Afflictions are in the appointment of God. They serve a great and noble purpose. They keep us humble and at the feet of our brethren. David said, "Before I was afflicted I went astray, but now have I kept thy word." Psalm 119-67.

The poet said,

"Afflictions though they seem severe,

Are oft in mercy sent".

Paul gloried in tribulations, not that it was pleasant at the time, but afterwards it yields the peaceful fruits of righteousness. Tribulation of soul, body and mind produces patience, which is one of the greatest attributes of God. Patience enables us to inquire at the temple of God and beg for mercy. God's humble poor are weak and feeble they cannot fight their battles. They are forced to look to Jesus to deliver them from their troubles and sorrows which at times they feel is more than they can bear. It was through great trials and afflictions that brought David to have patience and enabled him to wait upon the Lord for deliverance. He said, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto God: Many shall see it, and fear and shall trust in the Lord." Psalms 40-1.2.3.

When we are surrounded with trouble it is a blessing of God to be enabled to look to Jesus, the one who is able to deliver the chosen vessels of his mercy from all harm and danger. Your dream must be a source of great joy and comfort. Who but God can quench the violence of fire and bring peace out of confusion? God is the refuge for his people. David said, "God is our

refuge and strength, a very present help in trouble." Psalms 46-1. It is a blessing of God to learn by experience that we cannot fight our battles. The battle is the Lord's. He will in his own time and way bring forth judgement unto victory.

In time of trouble and confusion it is good to wait upon the Lord. To be thus favored to wait, we manifest the fruits of the spirit which is love, gentleness, meekness, temperance, patience, longsufferings and forbearance. When we are clothed with the spirit of humility we are enabled to conform to the words of Jesus. Who said, "But I say unto you. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5-44. The love we have for our enemies may not be felt in the depth of our souls as it is in those of like precious faith. Yet it will be felt with a felling of pity, sorrow and tender compassion, with the hope that the good Lord will bring reconcillation that will be for the comfort of our souls. You stated in your letter that you told your husband, quote, "God was going to take care, He was the only one that could." unquote:

Even: though we may not be able at times, to see all the reasons, why and wherefore's of things that take place that bring grief and sorrow to our trouble souls. Yet when the dark clouds pass over and the sun shines again, we can then witness with Paul, who said, "And we know that all things work together for good, to them that love God, to them who are the called according to his purpose." Rom. 8-28. When our hearts are filled with the love of God we can follow the injunction of Paul, who said, "To speak evil of no man, to be no brawlers, but gentle showing all meekness unto all men." Titus, 3-2.

In my concluding remarks may I again say "Wait upon the Lord." He will deliver the chosen vessels of his mercy and bring them through all their trials and troubles in this life and make them, "More than conquerors through him that loved us." See Rom. 8-37.

We had a lovely meeting at Raleigh Church Sunday, none of you people were present, as we had hoped. Your daughter and her good friend came to see me last week. I will not state their purpose. Will leave this for you to guess. Come to see us.

My wife joins me in sending our love and best wishes to you, your husband and all the family.

Yours in hope,
T. F. Adams

Mrs. Hattie Bea Frost
Rt. 1-Box 154
Brawley, California 92227

Willow Springs, N.C.
July 8, 1965

Dear Sister Frost,

I am taking this opportunity to offer my apology for delaying so long to answer your most welcome and appreciated letter. Many things that claimed our immediate attention is one thing, and another reason, there are times that I feel so bland and barren that I am unable to frame words to express in writing what I would like to say.

You expressed so many things that met with a responsive cord in my experience, that I was made to rejoice and felt that it was like a shower of rain which fell upon a dry and withered plant. The Lord spake by Moses saying, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: ascribe ye greatness unto our God." Deut. 32-2.3.

To see the hand of God in delivering you from the flood of water in your early childhood days, the joy which you received and the many experiences that you have passed through from then until now, is indeed wonderful. The Lord leads the chosen vessels of his mercy through many trials and troubles in this life, yet he is good in giving them refreshing seasons by manifesting his love, mercy and tender compassion. Your remembrance of the goodness and mercy of God from early childhood until now brings to my mind the word of God who spake to the children of Israel and said, "And thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." Deut. 8-2. The Lord teaches his people (not by book learning) by leading them in paths in which they have not known. "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." Isaiah 42-16. What a blessing it is to we poor mortals. (I say we, I hope I have seen the true light) to feel and believe that

Jesus has opened our blind eyes to see that Salvation is by grace through faith and not by works of our own righteousness.

A hope of eternal life is more precious than all the riches of this world, it is an anchor to the soul. Paul said, "This hope we have is an anchor of the soul both sure and steadfast, and which entereth into that within the vail: whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Mel-chis e-dec. Heb. 6-19.20. An anchor holds a ship and keeps the vessel from drifting ashore in time of a storm. A hope in Jesus Christ is an anchor to the soul and keeps a child of God from being "carried about with every wind of doctrine, by the slight of men cunning craftiness, whereby they lie in wait to deceive" — See Eph. 4-14.

I rejoice to know that you received a crumb from my efforts to preach in the name of Jesus Christ when I was in your midst. It was a pleasant visit for both my wife and me to have the pleasure of associating with you precious people. We hope that you and Bro. Frost can visit us. Our Association will convene at m\home Church "Willow Springs," beginning on Friday before the fourth Sunday in September, 1965, and continuing three days. May I suggest that you both come at that time.

My wife joins me in sending our love and sweet fellowship to both of you.

Yours in hope,
T. F. Adams

P.S. If there is no objection we purpose to publish your letter in Zion's Landmark as soon as space will permit.

Elder Otto Brittain
Rt. 5, Box 135x
Luffin, Texas

Willow Springs, N.C.
July 20, 1965

Dear Bro. Brittain,

I do not feel equal to the task of answering your much appreciated letter, but feel that I should acknowledge same. We sincerely appreciate your encouraging remarks in behalf of Zion's Landmark, also your renewal and generous gift. It is our sincere desire (by grace of God) to publish a paper that is worthy of the name "Zion's Landmark". We have received many letters from our subscribers whom we believe have been

taught by the unearring spirit of God expressing their approval and joy which they receive from its pages. Your letter together with many others, make us feel that our labor is not in vain.

It may be of interest to you to know that the first issue of Zion's Landmark was published Nov. 15, 1867, by Elder L.I. Badeneimer of High Point, N.C. Four years later he sold the paper to Elder P.D. Gold of Wilson, N.C., who was owner and Editor until he passed away in 1922. His son John Gold continued its publication until he passed away in 1954. I was associated with Zion's Landmark several years before Mr. John Gold passed away, soon after his death we purchased Zion's Landmark and have continued its publication. Should we be favored by the goodness and mercy of God to live and publish it until Nov. 15, 1967, the paper will be one hundred years old. Zion's Landmark was first printed in paper form until 1886, at which time it has been printed in pamphlet form. We have all the copies from 1886, until now, bound in books. Each book contains 24 copies or one year.

My wife and I spend many hours in preparing material for publication. She types and proof reads the letters that are published. Even my Editorials are checked and proof read by her before they go to the press. I feel to do as Elder P.G. Lester (Associate Editor of Elder P.D. Gold) did. He said he never sent an Editorial for publication until it was O.K'd. by his wife. This work is a labour of love by both of us. Elder J.M. Mewborn is our Associate Editor. He is a young man and able gift. We hope the way will be open for him to write more in the near future.

From the reports which we have heard we believe that you and your associates are contending for the same principals that we have advocated through the pages of Zion's Landmark for many years. We have a minute of your Association, which was sent to us by Elder C.U. Landers of Coleman, Texas, as well as two others with whom you correspond. We met Elder and Sister Landers at Bakersfield, Calif., where we attended a three days meeting. There are three churches which compose their Union. I was present in the fall of 1963, and Elder Mewborn in the fall of 1964. We do not know your feeling or attitude towards Elder Landers, but we assume that the relationship is good, as we see from the minutes that he attends your association. Our opinion is that he is sound in doctrine, faith and practice.

We are taking this opportunity to invite you to send us an article for publication in our family paper. (Zion's Landmark)

May we again thank you for your renewal and generous gift as well as the many subscribers that you have sent us in the past.
Yours in hope,

Mrs. Belle Massey
RFD 1
Hull, Ga.

Willow Springs, N.C.
March 8, 1966

Dear Sister Massey,

By waiting so long it might appear that we did not appreciate your letter, however this is not true. It is always a pleasure to hear from our friends and especially those of the household of faith. When Elder J.M. Mewborn returned from Harris Spring's Church last 4th Sunday, he brought the word that you was a patient in the hospital at Athens, Ga. This message saddened our hearts. We sincerely hope that your affliction is not of a serious nature and trust that the good Lord has raised you up and that you are restored to your wanted health. I am wondering if you had a relapse from your bronchitis and sore throat.

I do not know that I could write a letter that would be of any special interest to you. However, I will say that the Lord has been good to favor us to have some very pleasant meetings, even in the midst of the cold and snowy weather this winter. Love and sweet fellowship has been ours to enjoy. We often reflect with pleasant memories the moments and hours that we have enjoyed in your welcome home and church. We know that it seems peculiar to the world, but some of our greatest pleasure is to mix and mingle with those whom we feel that has been taught by the unerring spirit of God, those whose eyes has been opened to behold some of the beauties of the kingdom of heaven. They can hear and know the gospel sound. They can detect the difference between the works of man and the work of God who works in them both to will and to do of his good pleasure. These people are the poor in spirit. God has left to them a promise. "The poor have the gospel preached unto them."

Preaching the gospel is foolishness to the unbeliever, but those who believe, it is food and drink to their hungry and thirsty souls. Paul said, "Unto the Jews a stumblingblock, and unto the Greeks foolishness. But unto them which are called

both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; And the weakness of God is stronger than men." 1 Cor. 23.24.25. This does not imply that there is any foolishness nor weakness with God. The chosen vessels of his mercy are his foolishness and his weakness. This is observed by reading 1st. Cor. 1-27.28.29. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to naught things that are; That no flesh should glory in his presence."

The strength of God's people is in Jesus Christ. They can do all things through him. One Israelite can chase a thousand, who are wise in their own conceit and two can put ten thousand to flight. See Deut. 32-29.30. When Jesus was here on earth, his dwellings was with publicans and sinners. He restored the sight of those who were blind, unstopped their deaf ears, the dumb spake, the lame walked and leopards were cleansed. "And the poor have the gospel preached unto them."

I have read the 9th chapter of John, over and over many times. I became very much interested in the discussion between the Pharisees and a man whom Jesus had opened his eyes. This was a very peculiar incident (If I should call it an incident) Jesus had restored the sight of some who were once able to see. But here is a man that was born blind. He was blind from his birth. Such a thing had never before been heard of that a man's eyes were opened that was born blind. See verse 32. This miracle seemed to arouse the people. Some doubted that this was the man who sat and begged. "Some said, This is he; others said, He is like him: but he said I am he." See Jno. 9-9.

The question now arose to know who opened his eyes. "He answered and said a man that is called Jesus made clay and anointed mine eyes and said unto me go to the pool of Siloam and wash; and I went and washed and I received sight." Verse 11. This man was brought to the Pharisees. They questioned him to know who opened his eyes. His answer was the same as he had said to others. They did not believe that he was born blind until they called his parents. The Pharisees put three questions to them. "Is this your son, who you say was born blind? How doeth he now see? They acknowledged that this was their son and he was born blind. They were afraid to answer the third question and say that it was Jesus who opened his eyes. It

was already agreed among the Jews, that if any man confessed that it was Jesus that opened his eyes they would be put out of the Synagogue. Rather than give a direct answer they said, "He is of age ask him."

It was the purpose of the Pharisees to make him confess that it was God who opened his eyes. They despised and rejected Jesus. They said that he was a sinner, and as proof of this he violated the sabbath day. The sum and substance is this, if he still contended that it was Jesus that opened his eyes he should "Give God the praise, we know this man is a sinner. He answered and said, whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, I now see." Verse 24.25.

With all the persuasion and argument that they produced, they could not make him change his testimony. Their efforts failed. They cast him out of the synagogue. The Pharisees cast him out, because they considered him to be a disgrace to the cause of truth. Being unable to change the mind of the man who was born blind, they cast him out of their synagogues. The Pharisees trusted in their work of righteousness for life and salvation.

They had no further use for him. What a deplorable condition. How did this man feel? The Pharisees had turned against him. Even his parents refused to say that it was Jesus who opened their son's eyes, for fear that the Jews would cast them out of the synagogues. No doubt but what he felt lonely, desolate, one to himself, and perhaps, often wondered if any one on earth felt as miserable and forsaken as he did. His eyes had been opened. He could behold the beauties of nature and see much of the handy work of God, yet he did not know who opened his eyes. He said, "A man called Jesus made clay and anointed mine eyes and said unto me go to the pool of Siloam and wash; and I went and washed, and I received sight." Verse 11. He could not speak or say that he knew that it was Jesus who opened his eyes, Jesus had not at this time revealed himself to him.

The eyes of many of God's humble poor can see the beauties of the kingdom of heaven. They often rejoice in spirit. Their hearts at times overflows with love. Yet they cannot say with a full assurance that it was Jesus who opened their eyes. The writer, once had a conversation with a little girl. She said in substance. "I cannot now enjoy hearing those preachers, who say accept Christ as your personal Saviour and be saved." She continued, by saying, "I do not believe it. I cannot believe it. I cannot tell you why I do not believe it, but I just do not believe

it." She continued by saying, "When I hear you preachers preach it is soothing to my soul. I cannot tell you why I believe it, I just believe it." I felt that I know that Jesus had opened her eyes. She did not know who opened her eyes. When the writer went before the church and ask for a home with these dear people he could not tell an experience, like many others, or give a good reason for hope. He only said, "I love you and want a home with you." It was many years before he received pardon, peace, and given a good hope through Jesus Christ. He was yet under the law. Paul said, "For the law made nothing perfect but the bringing of a better hope did; by the which we draw nigh unto God." Heb. 7-19.

The most lonely period in the life and experience of a child of God is when their eyes are opened and they are cast out of the world, that is, they are no longer in agreement with their former associates neither are their former associates in agreement with them.

It is not stated how long after the Pharasees cast out the man whose eyes Jesus had opened before he revealed himself to him. It is most certain that God had begun a good work in him. Paul said, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1-6. The good work was performed when Jesus revealed to him that He opened his eyes. Beginning with John 9-35. "Jesus heard that they had cast him out; and when he had found him, he said unto him, dost thou believe on the son of God? He answered and said, who is he, Lord, that I might believe on him? And Jesus said unto him, Thou has both seen him, and it is he that talketh with thee. And he said, Lord I believe, and he worshipped him."

Jesus said to the woman of Samarie, "But the hour cometh and now is when the true worshiper shall worship the Father in spirit; and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth." Jno. 4-23,24. When Jesus opens the eyes of the chosen vessels of his mercy and reveals himself to them the chiefest among ten thousand and all together lovely, they cease from their works of righteousness and enter into rest. See Heb. 4-4,10. They now worship God in Spirit, rejoice in Christ Jesus and have no confidence in the flesh.

"And Jesus said, For judgement I am come into this world, that they which see not, might see: and they which see might he made blind." Jno. 9-39. The eyes of the man that sat and begged

were opened at the coming of Jesus. The Jews were favored with much spiritual knowledge and understanding during the time when David and his Son Solomon reigned as their King. After this they began to depart from the law of God and followed the tradition of the elders. See Mark 7-3. When Jesus appeared they were made blind. The glorious gospel which Jesus and his apostles taught was darkness to Israel. The sun gives light to most creatures, but darkness to others. The sun will soften wax, but harden clay. The hearts of the Jews were hardened by the light of the gospel, but a light to the Gentiles. The Gentiles sat in darkness for several hundred years before coming of the messiah, but when Jesus came light sprang up among them.

The life of Jesus was a light to the Gentiles, but darkness to the Scribes and Pharisees. Paul said, "Blindness in part is happened to Israel until the fullness of the Gentiles be come in." Rom. 11-25.

The Pharisees took notice of the words of Jesus when he said, "For judgement I am come into this world that they which see not might see; and they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, are we blind also? Jesus said unto them, if ye were blind ye should have no sin: but now ye say, we see; therefore your sin remaineth." Jno. 9-39.40.41. The Pharisees said, we see. If they had been sensible of their blindness they would have been in a fair way of receiving sight, pardon and peace through Jesus Christ. The Pharisees were self righteous. Jesus said, "They that are whole have no need of the physician, but they that are sick; I came not to call the righteous but sinners to repentance." Mark. 2-17. We have an example of this in the persons of the two who went up to the temple to pray. "The Pharisees stood and prayed thus, with himself, God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be saved; and he that humbleth himself shall be exalted." Luke 18-11.12.13.14.

The Pharisees did not feel to be in need of a Saviour because they were by natural birth the seed of Abraham. God established a covenant with Abraham. "And I will establish my covenant between me and thee and thy seed after thee in this

generation for an everlasting covenant, to be a God unto thee and to thy seed after thee." Gen. 17-7. It was the spiritual and not the natural seed under consideration. The Pharasees were learned men after the wisdom of the world. They were Jews. They could not see nor understand that it was the spiritual seed of Abraham that was embraced in the covenant. They could not separate seed from seeds. Paul said, "Now to Abraham and his seed were the promise made, He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3-16. Again the Apostle said, "for the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteous of faith." Rom. 4-13. It is the children of promise and not those who are born after the flesh that are counted for the seed. Paul said, "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9-6.7.8. The birth of Isaac was contrary to the natural course of nature. His mother was ninety years old when he was born. His father was a hundred years old. The birth of Isaac is a beautiful type of those who are born of the spirit. The spiritual birth is contrary to the course of nature .

John baptized those who brought forth the evidence that they had been born of the spirit. He refused to baptize the Pharasees and the sadducers. "He said unto them, O generation of vipers who hath warned you to flee from the wrath to come? Bring forth, therefore fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." Matt. 3-7.8.9.

Two kind of blindness as well as two ways of seeing are portrayed in the words of Jesus. One is natural and the other is spiritual. The Pharasees trusted in their works of righteousness for life and salvation. They were blind to the truth of God's word, yet they said "we see". If they had been spiritually blind and known that they were poor, helpless, wretched, lost and undone sinner they would have been in a fair way to receive pardon and peace through Jesus Christ. Jesus said, "If ye were blind ye should have no sin, but now ye say, we see, therefore your sin remaineth." Jno. 9-41.

Yours in hope,
T.F. Adams

Mrs. Carolyn Alston
106 Missionary Court
Decatur, Georgia

Willow Springs, N.C.
June 16, 1966

Dear Sister Carolyn,

This is a bread and butter note to let you know that we arrived home safely about 8:30 P.M. My wife and I as well as Mr. Dean felt that it was one of the most enjoyable visits that we ever had at Harris Springs Church. It was indeed a pleasure and a sweet privilege to have the opportunity of mixing and mingling again with the precious brethren, sisters and friends. The hospitality and your liberal gift was more than this unworthy sinner is able to express. If I had words at my command I would express my appreciation in full, for the love and sweet fellowship which was manifested to us, by each of you.

My greatest pleasure is to meet with the household of faith and talk of God's love, speak of his mercy and sing praise to his great and good name. Jno. said, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God; when we love God, and keep his commandments. For this is the love of God that we keep his commandments: and his commandments are not grievous." 1st Jno. 5-1.2.3. Surely it is not grievous to love the children of God. Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Jno. 13-34. This commandment is not like the old, which was written on tables of stone. It is wrote in the heart and put in the mind. Jesus fulfilled the ten commandments for the chosen vessels of his mercy and set the captive free. The laws which God put in the heart and wrote in the mind cannot be broken. This is the law of love.

When I finish my article on the subject of Soul, body and Spirit, I will mail you a copy as per your request.

My wife joins me in sending our love and best wishes to you and all the members of your family. Come to see us.

Yours in hope,

T.F. Adams

Mrs. Carolyn Alston
106 Missionary Ct.
Decatur, Ga. 30030

Willow Springs, N.C.
March 24, 1966

Dear Sister Carolyn,

This will acknowledge your letter of March 13, 1966. Many thanks for the renewal of Zion's Landmark for Mildred, Saralyn as well as for yourself. From the trend of your letter I assume that you are enjoying good health. This enabled you to render a service to your niece in Florida, as well as caring for your grandchildren in time of need. Good health is a great blessing, this we can appreciate more when we have days of adversity, that which is naturally true is also true spiritually. When our souls become dry, we hunger and thirst after righteousness. It is then we can rejoice in the doctrine that drops as the rain and his speech which distills as the dew.

The past winter has been rather cold and chilly. More snow than usual. The greater part of my time has been consumed in conducting funerals, visiting the sick in hospitals, as well as in the homes and attending my regular services. In the midst of many death among our people, we have enjoyed some refreshing seasons, and felt at times that the good Lord has not forgotten to be gracious.

After sending you the article which I wrote on hope, I had a mind to publish it in Zion's Landmark. Much to my surprise I received many favorable comments. One sister said that she loaned her paper to a neighbour who enjoyed it so much she became a subscriber. I am not boasting, but I felt humble and thankful to see that a "Hope" of a child of God is what an anchor is to a vessel. It holds us steadfast and unmovable, and keeps us from being tossed to and fro and carried about with winds of doctrine.

We are pleased to know that Bro. Breedlove is continuing to improve. We have felt very much concerned about him. He is a precious Bro. to us. Also to know that Bro. Moon is recovering from his past illness. I had a letter from Sister Massey before she was taken ill. I learned through Bro. J.M. that she was in the hospital at Athens. Immediately I wrote to her, but have not as yet had a reply. I hope she has recovered by now. Bro. Mewborn said that Bro. Morgan had passed away. This I did not know before. I wrote Sister Morgan a note of sympathy. I know

that she feels lonely. She is a very dear Sister to me. I love all the brethren, Sisters and friends of like precious faith in the Yellow River Association. I wish that I could see you all more often. Not that I feel that I would be any benefit to you, but to mix and mingle with this people means so much to me.

If the Lord is willing I hope to be at Harris Spring's, the 2nd Sunday and Saturday before June. I preferred this time rather than May, as this is our day to communion at Raleigh Church. I am about to forget to tell you, that if my wife and I are permitted (by the grace of God) to live until the 2nd Sunday in April we will have been married fifty years. Our children are making preparations for us to entertain from 3:00 p.m. to 6:00p.m. They are having this announced at the churches of which I am pastor, and also some others. I made it clear by saying "No Gifts Please."

My wife and I entertained a group of brethren, sisters and friends last Thursday night 17th (about twenty five or thirty) for supper. This we did in memory of Elder C.B. Hall, Xure Lee, E.C. Jones and Frederick W. Keene, who laid hands on me at my ordination, near thirty nine years ago. All of their widows were present except Sister Keene, (now deceased) His daughter (Sister Holder) of Raleigh, N.C., was present in memory of her father. In addition to this we invited several elderly widows and a few of our near by friends which made up the group. In addition to preparing the meal, more work was added when they departed for home my wife and I worked until 2-a.m. clearing the tables, washing the dishes, and putting things back in their proper place. Please do not misunderstand me, this was not a burden, but a pleasure. All seem to enjoy the occasion, so did we. I am wondering if I should take up your valuable time to read all the above.

Remember us to Mildred, Sarylan and their families, as well as all the household of faith.

My wife joins me in sending our love and best wishes. Come to see us.

Yours in hope,
T.F. Adams

Mrs. Eva Hall
Hillsborough, N.C.

Willow Springs, N.C.
December 8, 1966

Dear Sister Hall,

My wife joins me in this visit with you by pen, which is not like

talking or visiting you in person, but when it is not convenient to visit you in person, this is next best thing. We learned of your affliction through Sister Vara Hardy and it was my full intention to visit you at Watts Hospital, but it is needless to say that each time I purpose to go, we were hindered in one way or another. But we want you to know that our heart is always with you and our interest is in your welfare. You are very neat and dear to us. Paul said, "Pray without ceasing" and there is a sense down deep in the hearts of His own in which they do that, and I do believe that the Good Lord has put a prayer in our hearts to pray that you may be reconciled to whatever is His will concerning you and I am inclined to believe this is the way you feel. However, if we could have our way, you would be restored to good health and your normal activity and how we do hope this is His will!

Paul also said, "Rejoice evermore" and "In all things give thanks for this is the will of God concerning you." See 1 Thes. 5:16-18. I believe that when we are in the Spirit, we do rejoice and give thanks unto God and are made to feel thankful that everything is as well with us as it is.

I am often reminded of the words you spoke to me several years ago. What I am about to say may not be the exact expression you used, but it is a close substitute for as near as I remember you said, "I have never had but little bodily affliction and if afflictions are equally measured out to all, I have much more suffering ahead." I remember that I said, "The same is true with me." When we can feel that our afflictions, whether in body or soul, is in the divine appointment of God, we can more easily endure the pain, for we are brought to the realization that our suffering in this life is light as compared to the sufferings of Jesus, who bore the stripes that through His death we might be delivered from the power of Satan. Paul said: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14,15.

I received a note from Banes last week. He mentioned your being in the hospital, but this I had already heard, as before stated, through Sister Vara. He sent me a check for twenty dollars, five of which was for Brother J.M. and five for me. The other ten to the cause of Zion's Landmark. This was such kindly act, because by the indigent fund, many elderly people who

have very little money are able to read the Landmark and we often receive short, but very appreciative letters from some of them. They are usually people who love the truth, but seldom have the opportunity to attend church or hear the truth declared. J.M. and I were grateful for the contribution, but we certainly did not expect such a donation and I am far from being worthy of it. Banes was very thoughtful and generous when I was in my feeble way, trying to serve Meband as pastor. Remembering all this, I entered his name as one to receive the Landmark. I am sure he reads it, knowing his parentage.

Sister Hall, you have many reasons to feel thankful for you have reared a noble family of children. They are so faithful, dutiful and respectful to you and your church relatives, and friends, as well as to others. This is also true of their wives, husbands and grandchildren. When we are blessed to meditate upon the goodness and mercy of God, our souls are so enraptured that we feel to adopt the language of David when he said: "My tongue shall speak of thy righteousness and of thy praise all the day long." Psa. 35:28.

Sister Hall, my wife and I as well as our family dearly love you and your family. Our daily prayer is with you. This is a sincere desire of our heart. Jesus said to His disciples, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the street, that they may be seen of men. Verily I say unto you, they have their reward. But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly." Matt. 6:5,6. This closet is not to be understood as a closet in one's home, but it is the secret chamber of our hearts. The heart of the chosen vessels of God's mercy in the place where God puts the prayer and also gives an answer.

The prayers of God's humble poor are so silent that a person sitting near would not even hear a sound, because there is none made. Hannah prayed in secret for God to give her a man child. Now Hannah spoke in her heart; "only her lips moved." the scriptures say, "but her voice was not heard." 1 Sam. 1:13. It has been said that:

"Prayer is the sword for the righteous
And feeblest souls can yield it best,

We hope to see you soon. We hope these few lines be accepted as a token of our love and best wishes to you and your family,

Yours in hope,
T. Floyd and Pauline Adams

Mrs. Rex Voss
P.O. Box 162
Bassett, Va. 24055

Willow Springs, N.C.
January 11, 1967

Dear Mrs. Voss,

This will acknowledge the receipt of your letter of January fourth. It portrays many experiences of those who have been born of the Spirit of God. You seem to have many doubts and fears. This is true with all the chosen vessels of God's mercy and I feel that it is good evidence that God has begun a good work in you. Paul said: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6 God begins this good work. He first quickens the dead sinners. He arrests them and condemns them through the administration of His just and Holy Law. This arouses the poor convicted sinner and causes him to seek refuge and forgiveness from God. His soul is filled with fear and he feels great need of God's mercy. This fear is the beginning of Spiritual Wisdom. Solomon said, "The fear of the Lord is the beginning of wisdom and the knowledge of the Holy is understanding, for by me thy days shall be multiplied, and the years of thy life shall be increased." Prov. 9:10,11.

This does not mean that we will live beyond the appointed time of God for our days here on earth are numbered. Solomon said, "To everything there is a season and a time to every purpose under the heaven, a time to be born and time to die." Eccl.3:1,2. This means that when we were convicted because of sin and transgressions we thought we were going to die. But when God put His love in our hearts and gave us a love for those of like precious faith, our life was renewed so far as we were concerned and while we thought we were near death and would not be spared to live much longer before He delivered us from our sins, we are now brought into a new life and our days are multiplied and the years of our life are increased, far beyond our expectation when we were bowed down under the condemnation of our sins. This is what Solomon had reference to when he said, "For by Me thy days shall be multiplied and the years of thy life shall be increased." Really this was God talking through Solomon, he was so inspired.

King Hezekiah had this experience. The Lord sent His prophet to him to say, "Thou shall die and not live." Hezekiah

turned his face to the wall and prayed. God heard and answered his prayer. He sent the prophet Amoz to him, this time to say, "Thou shalt live and not die." The scripture says, The Lord added fifteen years to his days. See 11 Kings 20:1-6. "For by me thy days shall be multiplied and the years of thy life shall be increased."

Your doubts and fears are evidence that you possess eternal life. None but those who are born of the Spirit of God have doubts and fears. Solomon said: "The fear of the Lord is to hate evil." Prov. 8:13. May I ask this question? Do you see that your life is filled with evil. So you feel as Paul expressed it, "When I would do good, evil is present with me? Then if you see this evil in your life, do you hate it and desire to do good? Paul said: "For that which I do I allow not: for what I would, that do I not; for what I hate, that do I." Rom. 7:15,16. The chosen of God can see so much corruption in their lives, in their nature that they often wonder if God will save such a vile and wretched sinner as they feel themselves to be.

Yes, He can and does save sinners. Jesus said: "For I am not come to call the righteous, but sinners to repentance." He also said, "They that be whole need not a physician, but they that are sick." Matt. 9:12. Paul said to the Gentiles brethren that they were built upon the foundation of the Apostles and Prophets, Jesus, Himself being the chief cornerstone; in whom all the building fitly framed together and groweth unto an holy temple in the Lord. See Eph. 2:19-21.

If we are built upon the foundation of the apostles and prophets, we will most assuredly have this experience. Can you witness with Job, who said, "Behold, I am vile. Job 40:4. Can you witness with Paul who said, "It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief? Tim. 1:15.

Another experience you will have if you are on the foundation of the Apostles and Prophets: You will not feel worthy of the many blessings of God Jacob said, "I am not worthy of the least of all the mercies and of all the truth, which thou hast shewed unto thy servant." Gen 32:10.

John said: "There cometh one mightier than I after me, the latchets of whose shoes I am not worthy to stoop down and unloose." Mark 1:7. The prodigal son did not feel worthy to be called a son. See Luke 15:19.

Another experience is felt in the souls of God's humble poor. They feel to be little, not only this, but you will often feel and

say: If I am one of the chosen of God, I am the least of all. Why do you so often feel like this? Because you can see perfection in the lives of your brethren and sisters and you behold the imperfection in your own life. This causes you to feel less than they. Gideon said: "My family is poor in Manassa and I am the least in my Father's house." Judges 6:15. Paul said, "Unto me who am less than the least of all saints in this grace given." See Eph. 3:8.

God does not show the subjects of His grace how good they are, but rather the reverse: He reveals to them the enormity of their sins and the transgression. By so doing they feel to be little and unworthy. The reason you feel this way is because you cannot see any good thing you have ever done to merit the favor of God. Eternal life is not based upon any works of our righteousness. The prophet said: "All our righteousnesses are as filthy rags." Isaiah 64:6. Eternal life is a gift of God. Those who manifest eternal life make it manifest by their love for Jesus Christ and His people.

I can see from the trend of your letter that you love those who preach and teach salvation by grace. You may have a natural affection for many of your neighbors and friends by nature, but there is a deeper love for thy household of faith. Why did you call Elder Wingfield to pray for you? I am sure it was because you had confidence in him and you believed that he was a true servant of God. The doctrine that both he and Elder Doss set forth as well as many others, is what you have been enabled to love. It is food to your spirit, to your heart and soul. You both love and desire it. Like begets like. You love the Spiritual life they manifest and preach. You rejoice in the Godliness manifested by them.

You had a precious father and mother. They manifested their love for the church by going into the liquid grave, the example that Jesus set for His people to follow. He was baptized by wherein the River of Jordan. May the Good Lord give you a mind to do likewise.

My wife joins me in sending our love and best wishes to you and your family,

Yours in hope,
T. F. Adams

Mrs. Arthur M. McDaniel
Box 102
Vandervoast, Ark. 71972

Willow Springs, N.C.
May 29, 1967

Dear Sister McDaniels,

I cannot say that this is an answer to your letter of May 1st but only acknowledge same. My mind has been so blank at times that I am unable to concentrate and reply in a way that I feel would be acceptable to the household of faith. Often, there are many things in my mind that I would like to say but unable to find words to express and convey my thoughts to others.

Your letter was appreciated more than I can express. It was rich in experience and set forth the uneven journey of those who have been taught by the unerring spirit of God. Doubts and fears, ups and down's are a portion of what is allotted to us in this world. Jesus said, "In the world ye shall have tribulations, but be of good cheer; I have overcome the world." Jno. 16-33. If John the Baptist had doubts and fears, it is nothing more than what we may expect. He baptized the Savior. It would appear that he would not have any reason to doubt. Yet when he was shut up in prison he sent two of his disciples to Jesus to know if this is he that should come or do we look for another. When we are in prison we begin to search to know if we will ever be blessed to have another visit of His Holy spirit. Jesus did not say that he was the Christ, but sent a message to John, saying "Go shew John again these things. The deaf hear, the lame walk, the dumb speak and the leapords are cleansed and etc." A precious word spoken or felt in our soul's from our Master will revive our drooping Spirit.

There are three things that will abide with the redeemed of the Lord. Faith, hope and charity, Paul said that "Hope is an anchor to the soul both sure and steadfast, and entereth within the vail whither the forerunner is for us entered, even Jesus." An anchor to a ship is what a hope is to a child of God. It will hold the ship from drifting ashore in time of storms. Even so our hope which is anchored in Jesus will keep us from drifting and carried about with every wind of doctrine. Paul said, "Therefore my beloved brethren be ye steadfast, unmovable always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15-58. You cannot move and run to and fro and carried about with the

cunning craftiness of men, because you are anchored. Therefore you are steadfast and there is no way by which you can be moved. The anchor which is your hope will hold and secure you from all harms and dangers both seen and unseen. The chosen vessels of God's mercy are on the Rock-Jesus Christ. One writer said, "It is not your Rock that ebbs and flows, but your seas."

I trust that you will not be discouraged because you are few in number. The true believer in Jesus Christ have always been a remnant. No doubt but what the old Prophet felt lonely and desolate. He made intercession to God and said. "Lord they have stoned the prophets and digged down thine altars, and I am left along and they seek my life." God answered his prayer and said, "I have reserved to myself seven thousand men that have not bound the knee to the image of Baal." Paul referred to this and said, "Even to then at this present time also there is a remnant according to the election of grace." Rom. 11-5."

If I had words at my command I would express my appreciation in full for your rich and timely letter. We hope to print it in Zion's Landmark as soon as space will permit, that we may share it with others who hunger and thirst after righteousness. Many of our correspondence may wonder why their articles do not appear sooner. There are several reasons for this. Our paper is small. We have at present several letters written by our brethren, sisters and friends that we received several months ago. We sincerely appreciate them. Yet there is much work to be done before they go to the press. Namely, Corrected, double spaced and retyped before they are sent to the publishers. Because of the like of time by my wife to do this work we are forced to send some reprints that the publishers of Zion's Landmark may be supplied with material.

We hope before too long to publish more of your articles which we have in our files. You are numbered among the few that dilligently seek to know the true meaning of God's sacred and revealed truth. We feel that your past published articles have enriched the pages of Zion's Landmark as well as those we hope to print (as before stated) as soon as space will permit. Elder Simpson sent us an excellent article several months ago, on the subject of "Baalam." It is now in the hand of the printers and will likely appear soon. I believe that you, as well as many others will enjoy reading it. It was an inspiration to us.

My wife as well as myself are favored by the mercy and grace of God to enjoy reasonably good health. (Some aches and pains)

which is nothing more than what may be expected, considering our age.

My wife joins me in sending our love and sweet fellowship to you and family.

Yours in hope,
T. F. Adams

Willow Springs, N.C.
November 28, 1967

Dear Brother Jefferson,

I received your letter of November 14, 1967, and read it with great interest. With reference to your inquiry concerning licensing preaching brethren, I am enclosing a copy of the remarks made by or contained in Hassell's Church History on this subject and the procedure used by our primitive or primordial brethren and our Old Baptist have followed this procedure consistently from then till now. This form was drawn up and put into print that all Old Baptist might have a record of the proper proceedings to be used in setting apart called and qualified brethren to the work of the ministry. See Hassel's Church History, pages 704 and 705, 706.

This is the procedure our brethren in this area use. If a brother appears to be burdened to speak, the church calls upon him to relieve his mind, and if the church sees sufficient evidence that the Brother in question has a gift, they extend to him such liberty as the case warrants or justifies. If they feel that his gift is promising enough, they grant him a liberty to speak among the churches of the or his association, if not he is retained within his own church until such time as the church deems fit to extend his liberty. The purpose of this is to safeguard the brother as well as his hearers, until the brother's gift is proven.

The Apostle Paul said to Timothy, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." 1 Tim. 5:22, and in verse 24, and 25, he says: "Some men's sins are open before hand, going before to judgment; and some men, they follow after. Likewise also the good works of some are manifest beforehand: and they that are otherwise cannot be hid." The Apostle would have Timothy to use care and precaution rather than to regret later. A minister whose sins are open beforehand, is ordained to the work of the

ministry, he will usually give the church trouble. If his sins are hid until after his ordination, they will soon or late be made manifest and he will prove to be a false teacher. Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you." 11 Peter 2:1. On the other hand, if a brother is truthful, honest, with good morals and of a good report in the household of faith and even those who are without, there is little reason why he should not be ordained to the work of the ministry, provided his gift has been sufficiently proven. There is a true saying, that "The best evidence that a man is called to preach the gospel, is that he preaches the gospel," not with enticing words of man's wisdom, but in the demonstration and power of the Spirit.

Elder O. D. Gold, a former editor of Zion's Landmark, was baptized by Elder Hassel, ordained, and preached, all in the same day. There was no question about his gift, it had already been proven to the satisfaction of many, for he had preached for the Missionary Baptist and educated by them, but he had been taught by God our Savior during his ministry, that the doctrine he was trying to preach was not in accord with the teaching of the scriptures, neither was it in accord with his experience of grace the Lord had been pleased to reveal to him, so his gift needed no further proof and the hands of the brethren were not laid too suddenly upon him.

Brother Jefferson, so far as I know, we in the Little River Association have never actually issued a licence to any preacher. Instead we only extend to them an Oral License or permit to rise before our church-our audiences- and preach with the liberty given them by the spirit that dwells within. We consult together among ourselves and grant the said brother this privilege. By this means the brother's gift is proven. Sometimes these licentiates have to be silenced after weeks, months and perhaps years when their gifts have failed to be proven. However, when their gifts are proven and the children of God are fed the manna from on high, ordination is in order. Sometimes this is of short duration, again it is a longer period before this is true, but when the church is satisfied the ordination is the next step with us.

In my case, I was not restricted just to the church as is usually the custom at least for several months, but I was granted permission to go where my mind led me, but this I do not recommend. When a licentiate is limited to the corresponding churches, he can visit other churches with more

freedom than when he knows he is likely to be called on to speak. This was my case. I often wanted to go to a sister church for their meeting, but I hesitated and sometimes did not go, because I was so sure they would call on me to at least present my body and make an effort. I am often reminded of the words of the Savior: "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

Yours in hope,
T. F. Adams

Education is not essential to the qualifications of a gospel minister. It is a good thing in its place, and forms no objection to the character or qualifications of a minister. God calls a man to a knowledge of Christ in the pardon of sin, without human learning or with it, as seemeth good in His sight, and in like manner He calls a Christian to the gospel ministry. God is not dependent on human education in either case. If He has a use for a learned man He will call him. He never calls a man to preach and then sends him to man to be qualified. Human learning does not lead to Christ, or qualify a man to preach His gospel. "The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned" (1 Corinthians 11.14). And "The wisdom of this world is foolishness with God" (III.19). A minister must be one who is "born again," and then called of God to preach the unsearchable riches of Christ. "No man taketh this honor to himself, but he that is called of God, as was Aaron" (Heb. V.4).

When the church has evidence that a member has spiritual gifts to exercise in public, she may license him to do so. And when he has been on trial a sufficient length of time to prove his usefulness, she may go further, and set him apart for ordination to the administration of gospel ordinances. In such case it is necessary that a fast should be observed (Acts XIII.3), and that a presbytery of two ministers at least should be present. The day appointed for ordination having arrived, and the church being assembled, a sermon shall be delivered by one of the ministers, suitable to the occasion. The sermon concluded the solemnity may begin with singing a suitable hymn, and offering a prayer to God. Then one of the ministers, standing up, ought to address the candidate and church somewhat after this manner: When the church at Jerusalem, the mother of us all, had chosen men to office, it is recorded that they set them

before the Apostles to be ordained by laying on of hands and prayers; we desire therefore that this church will set before us the man whom they have chosen to the ministry." Then let some member of the church conduct the candidate to the ministers, one of whom may address him in this manner: "The regard we pay to that sacred charge, 'Lay hands suddenly on no man,' obliges us to use caution. Sir, we would be certified of your call to preach." The candidate may relate his call, or present a copy of his call, and it may be read.

"We would also see your license, which may be a testimony of your good morals, and the approbation which your ministered abilities have obtained." Let the license be read, or let the church testify. Then add, "Hitherto your advances towards the ministry appear to be regular and fair, but we are obliged to seek for further satisfaction, which you alone are capable of giving: permit me therefore to ask you-Do you, sir, willingly, and not by constraint, out of a ready mind, and not for filthy lucre, devote yourself to the sacred office?"

The candidate shall answer, that the ministry to him is of free choice, and that his view is not lucrative.

"Do you believe that you are moved hereto by the Spirit of God, so that a necessity is laid on you to preach the gospel, and that a woe will be to you if you preach it not?" The candidate shall answer the question in the affirmative.

Do you take the Bible to be the word of God, in such a sense as to hold yourself bound to believe all it declares; to abstain from all it forbids? Do you consider that book as the only rule of faith and practice in matters of religion; and a sufficient rule, so that there is no occasion for any other judge of controversies: or for creeds, confessions of faith, traditions, or acts of Councils, of any denominations, to supply its supposed defects? Do you hold that book as your creed, or confession of faith, and will you make it your directory, whether in preaching, administering ordinances, exercising government or discipline, or in performing any other branch of your function?"

The candidate shall confess that he owns it as the word of God, and that his resolution is to be directed by it as a Christian, and as a minister.

After this the candidate shall be desired to kneel, and then the ministers lay their hands on him and pray, each of them. Then the ministers are to withdraw their hands, and, when the ordained person rises, to salute him in the following manner:

"We honor you, dear brother, in the presence of all the people,

and give to you the right hand of fellowship as a token of brotherhood and congratulation, and wish you success in your office, and an answer to these prayers which two or three have heartily agreed on earth to put up for you." Then the solemnity is to be concluded by a charge given to the ordained minister, and a certificate of his ordination as follows:

State of North Carolina)

County)

This may certify that A.B. (a minister of the Baptist Society, and a member of the church in the county and State aforesaid, being before proved and recommended by said church) was set apart by fasting and prayers, on the day , 18 , by the imposition of hands of C.D., E.F. and G.H., ministers of the gospel, who were called as a Presbytery for that purpose; whereby the said A.B. is ordained a minister of the gospel, and entitled to the administration of all the ordinances thereof. Witness our hands, the day and date above written.

C. D.,

E. F.,

G. H.

Mrs. Rex Voss
P. O. Box 162
Bossett, Va. 24055

Willow Springs, N.C.
December 27, 1967

Dear Sister Voss,

I cannot say that this is an answer to your letter, but only acknowledge same. Your love and affection for the true doctrine of Jesus Christ, and taught by his holy Prophets, and Apostles as well as all of his true servants in succeeding generations has endured you to the household of faith. It is those who have been taught in their experience that can talk of God's love and speak of his power. They have ups and down's in this life. They can witness with David, who said, "For thou hast lifted me up and cast me down." Psalms 102-10. We are lifted up as many times as we are cast down. The difference is this, we stay down longer than we stay up. Perhaps it would be better to say, that this is my experience.

There has been a few times when I felt the assurance as David did. He said, "The Lord is my shepherd and I shall not

want." Psalm 23-1. When we can feel the presence of the Holy Spirit of God; we do not wish or want nothing more. This was true of the disciples of Jesus. John's disciples said to Jesus, "Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, can the children of the bridechamber mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, then shall they fast." Matt. 9-14.15. This is true with us. As long as we can feel the presence of the Holy Spirit of God we are happy, we feast upon the good word of God, but when Jesus hides his smiling face we feel lonely, desolate and forsaken. David was not always upon the mountain top. There were times when he felt to be cast off. He said, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies." Psalms 77-7.8.9. This is the feeling of those who are in Christ Jesus when they are enshrouded in gloom and darkness. This is our winter season. In the winter, when the little plants are covered with ice and snow, they lie dormant. But when the spring season comes and they are watered with the rain and dew they take root downward and the boughs shoot forth upwards.

The Lord said, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass; Because I will publish the name of the Lord: ascribe ye greatness unto our God." Deut. 32-2.3. You are highly favored of the Lord and wonderfully blessed. I know that you rejoiced in spirit when your sister was drawn by the sweet cords of God's love to go down in the liquid grave and raised up into newness of life. Peter said, "The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God.) by the resurrection of Jesus Christ: who is gone into the heaven, and is on the right of God. Angels and authorities and powers being made subject unto him." 1st Peter 3-21.22.

My wife joins me in sending our love and sweet fellowship to you and family. Also to your sister as well as all the household of faith.

Yours in hope,
T. F. Adams

Mrs A.D. (Carolyn) Alston
891 C-5-White Pine Dr.
Decatur, Ga. 30032

Willow Springs, N.C.
January 28, 1969

Dear Sister Carolyn,

It has been in my mind for several weeks to write you a few lines, not that I have any special news to convey, but to let you know that you are often in our thoughts and mind. In reflecting over the past I am often reminded of the pleasant visits I have enjoyed in your good home and church. These past hours and moments have left with us sweet and precious memories. Sometimes my heart is filled with sorrow when I think of my physical condition which prohibits me from going a far distant to see my precious brethren, sisters and friends as I once did. I am still suffering with arthritis and a pinched nerve. I can cope with this very well as long as I am up. It is when I retire at night that my pain is more acute. Enough of this.

If the Lord is willing my wife and I purpose to be at Harris Springs the 2nd Sunday and Saturday before in June. I have written to Bro. Breedlove to look for us to be at his home on Friday evening before. Of course, as I stated above we are dependant upon the will of the good Lord. I often get hungry to see, mix and mingle with those of my former associates. I often wonder what goes with my time. As I look back over the days, weeks and months or even years. I see so little that I have accomplished, yet I stay busy the most of my time. I have attended many funerals in the past, many of them were members of the churches of which I have served as their pastor for many years. Sister Eva Hall a member of Mebane Church passed away Sunday at 1:00 o'clock P.M. she was ninety two years old and a faithful mother in Israel, indeed. Sister Evegeline Allen, the older member of Raleigh Church passed away about two weeks ago. Elder J.M., and I conducted her funeral. Both of us together with Elder Burch Wray have been called to serve at Sister Hall's funeral tomorrow. It may be that you do not remember Sister Hall. She is the widow of the late Elder C.B. Hall, (our former pastor of Willow Springs and Angier Church) He passed away about three months after my ordination. I have endeavored to serve these churches, together with others since that time, which has been over forty two years.

One of the strange things about my labor in and among the churches is this. I thought as I grew older I would not feel my

weakness and dependance upon God as I had in the past. But it is to the reverse; the older I get the more helpless I feel to be. The words of John the Baptist are often in my mind, and is so fitting in my experience. "I must decrease but he (Jesus) must increase." Another lesson we learn which are the words of Jesus, "Without me ye can do nothing." Paul said, "I can do all things through Christ which strengthen's me." I can not think that it would be a pleasant feeling to be a natural beggar, yet that is what I am in a spiritual sense. To stand before the great and wonderful people as a mouth piece for God, not knowing whether the God of all grace will enable me to speak to the comfort of his saints, as well as deliver my soul will put a burden upon the heart that none but God through his son Jesus Christ can remove. It may be too much for me to say but I have often felt, when cast down and standing in your midst, that many were petitioning unto God in my behalf.

My wife joins me in sending our love and sweet fellowship to you and family as well as all the household of faith. We are in usual health and able to carry on, for which we feel thankful. Come to see us.

Yours in hope,
T.F. Adams

Willow Springs, N.C.

Mrs. Carolyn Alston
106 Missionary Court
Decatur, Ga. 30030

Dear Sister Carolyn,

It has been so long since I received your last letter, that this cannot be considered an answer, but only acknowledge same to let you know that our love and sweet fellowship remains the same. Many of our precious brethren, sisters and friends have passed away since I received your last letter. Our hearts are saddened to see so many vacant seats in our churches.

Perhaps you have already heard of the good Union Meeting at Mt. Zion Church the fifth Saturday and Sunday in June. It was one of the loveliest that I have ever been privileged to attend. Sister Massey's youngest sister-Mrs. Ford-was baptized by Elder Huff on Saturday morning before the Union convened. This was a beautiful sight to behold. Elders Brammer, Allen,

Edwards, Aaron and myself included were the visiting ministers from other Associations. Of course Elder Huff and Durin were present too, being the home ministers. This was the first time I had ever had the privilege of meeting and hearing Elder Allen. I was much impressed with his non-assuming manner and his knowledge of the Holy Scriptures. He presented his subject well and supported his text with the doctrine which was preached by Jesus Christ, His Apostles and Prophets. I may be rather hard to satisfy, but it is much more enjoyable to me when a minister supports his discourse according to the law and the testimony: If they speak not according to this word, it is because there is no light in them. Isaiah 8:20.

Paul said to the Gentile brethren that they were no more strangers and foreigners, but fellow citizens with the saints and of the household of God: "And are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye are also builded together for an habitation of God through the Spirit." Eph. 2:19-22. The meaning of what Paul said is: If we are builded on the foundation of the Apostles and Prophets, our experience will in substance, be the same. The question may arise, What was the experience of the Apostles and Prophets? Their experiences and ours are essentially the same as is the experiences of all of God's children, for they are all taught by the same God. Job said: Behold I am vile, what shall I answer thee? I will lay mine hand upon my mouth." Job 40:4. Paul said, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15. Again the Apostle said: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not" Rom. 7:18. The nineteenth verse follows: "For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not, but the evil which I would not, that do I." Rom. 7:18,19.

We can witness with Gideon if we are on the foundation of the Apostles and Prophets. When the Lord sent Gideon to deliver Israel from the hand of the Midianites, he did not feel equal to do that which God had commanded him. He said: "Behold my family is poor in Mannasseh and I am the least in my father's house." Judges 6:15. Paul said, "Unto me, who am less than the

least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ — " Eps. 3:8. If we are on the foundation our spirits will bear testimony to the unworthiness of Jacob, John the Baptist, the Prodigal Son as well as many others. God was so good to Jacob and shewed him such kindness, love and mercy, that his heart was overflowing with thankfulness to God. He expressed his feelings in these words: "I am not worthy of the least of all the mercies and of all the truth which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands." Gen. 32:10. John the Baptist came preaching in the wilderness of Judea, saying, "There cometh one mightier than I after me, the latchets of whose shoes I am not worthy to stoop down and unloose." Mark 1:7. The Prodigal Son said, "I am no more worthy to be called thy son, make me one of thy hired servants." Luke 15:19.

I am now seventy-seven years of age and looking back over my past life, I cannot feel or see anything good that I ever did to merit a favor and the love of God, yet He has been so good and kind to me that as long as I am clothed and in my right mind I will extol and sing praises to His grand and glorious name. In the light of God's Spirit, He shewed me that I was the vilest sinner that I have ever seen. I acknowledged my sins and transgressions before Him. He pardoned my sins and transgressions and spoke peace to my soul and said unto me: "I have fulfilled these commandments for you and set you free." I would not be honest before God, if I should tell you that I did not profess to have a righteousness, for I do, but I can truthfully say that it is not a righteousness that I worked out nor one that I inherited from my forefathers, but the imputed righteousness of Jesus Christ. Our sins are imputed to Him and His righteousness is imputed to us. It is as Paul said: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption: that according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30,31.

You were greatly missed at the Union Meeting. I never remember a time when we visited in the state of Georgia that we failed to see you, before this. We hope you are having an enjoyable visit among your friends and loved ones up north. I wonder whether or not you have returned home yet. Elder Hill said that you spent a few hours with them and the night at Elder

Burch Wray's home. We looked forward to seeing you on your return home, to spend some time with us.

Perhaps you have already heard of the passing of our dear Sister and mother in Israel, Sister Florence Robinson? She left a request that her body be cremated. Elder Mewborn has been called by her daughters to conduct a memorial service next Sunday morning (the fourth Sunday) in Southampton Church. This he will do, the Lord willing. I will now close by saying My wife joins me in sending our love and christian fellowship to you and each member of your family.

We will not soon forget the many kindnesses that you have manifested toward us, which have left with us sweet and precious memories.

Yours in hope,
T.F. Adams

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. St. Matthew 18: 3.

Editorials

REMARKS ON PRIMITIVE BAPTISTS BELIEFS

This is a reply to a friend at Roanoke Rapids who said that she had heard many things about Primitive Baptists.

In replying to your question and the many things that you have heard about the Primitive Baptists, I will omit inserting our article of faith since they are recorded in the minutes of our association which I sent you a copy a few days ago.

You stated, quote: "I have heard that the Primitive Baptists do not have Sunday Schools, or neither do they have musical instruments in their churches. I have also been told that they drink whisky, curse, and, also, use snuff and tobacco during church service." Unquote. Reply.

It is true that Sunday Schools have never been practiced among the Primitive, or Predestinarian, Baptists. Our reason for standing aloof from this practice is because we cannot find any record in the Holy Writ to sustain us in an institution, or school, of this kind. We believe that the Seven Churches of Asia, which were set up by the Apostles under divine inspiration, should be the rule and guide for all the succeeding churches of the same faith to follow in all future generations.

Sunday Schools, as were originally established by Robert Raikes of England, were to teach the underprivileged children to read and write. These institutions were begun in England about 1780. Since that time many denominations have left off the original purpose of these schools, and have begun teaching the Bible. The original purpose just mentioned was left off years ago; however, the other churches continue to refer to these schools as Sunday Schools until this day. We (Primitive, or Old School Baptists) believe and maintain that if Sunday Schools were profitable for the advancement to the cause of Christ to the believer in the Apostle's day, then, and in that event, they would have instituted them in the Seven Churches of Asia. Since we do not have any Bible record of any musical instrument annexed to the religious worship in the true gospel church, we prefer to follow the former practice. Our desire has been, and is, to have a "Thus saith the Lord" for all that we do.

The use of snuff and tobacco is a natural habit in which many people engage and use in some form. The use of tobacco is not confined to any religious order. As far as I have observed, there are people in most, if not all, denominations that either use snuff, chew tobacco or smoke cigarettes. It is true and admitted that, in years passed, many Primitive Baptists would chew

tobacco during the church service. This habit was not confined to the Primitive Baptists alone. When I was a boy I observed this practice among other denominations while in religious worship. The use of tobacco, in any form, in this section, has been discontinued in the meeting houses for many years.

You mentioned that you were told that Primitive Baptists drank intoxicating whiskey as though they were the only religious denomination that did. I will give you an example which will help you to understand that this is not altogether true. For the past several years there has been more than one half million dollars spent in Wake County, alone, for legalized whiskey. In Wake County there are less than one hundred Primitive Baptist members. As poor as these members are, I am sure that no reliable person would think of charging these few members with buying and drinking that much whiskey.

Primitive Baptists are by no means perfect, but we do try to endeavor to maintain a standard, viz: being honest, telling the truth, living soberly. If there be cases reported to the church wherein certain members are violating these rules, a faithful church will call them in question to answer these charges. If this member fails to give the church satisfaction, the member is excommunicated, or excluded, from the fellowship of the church.

In hope,
T.F.Adams

He brought me up also out of a horrible
pit, out of the miry clay, and set my feet
upon a rock, and established my goings.
Psalm 40: 2.

ELECTION AND PREDESTINATION

Elder T. F. Adams
Willow Springs, N. C.

Dear Sir:

I have been reading Zion's Landmark. A bundle of them were given to me by a friend, and I rejoice in their deep spiritual content.

My grandmother was an Old School Baptist. I belong to a Missionary Baptist Church and I believe, with them, that God's truth and love, as manifested in and through Jesus Christ, is for all men. I do not believe the Lord plays favorite for favorite's sake. Whosoever will may come; those who are lost will be lost through their own obduracy. There's time for everything under the sun, so there is a time to be saved. That is why some will be saved and some lost.

I would like to hear from you if you care to write to me.

Yours in Christ, my Lord and yours,

Mrs. Lillian Pearl Liter

RFD 1

Bedford, Ky.

I received the above letter a few weeks ago. As my readers will observe, Mrs. Liter's conviction on the way of salvation is obvious. However, I believe she is honest and conscientious in her belief. For this reason I feel that she will welcome my comments, with reference to her statements, through the pages of Zion's Landmark. She, having read several copies of the Landmark, "rejoiced in their deep, spiritual content" lends evidence that God has begun a good work in her; and, if He has, she has an assurance that it will continue, for Paul said,—"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Since Mrs. Liter says she would like to hear from me, I assume that she is interested to know why we believe the doctrine of election and predestination. Therefore, it is my humble desire to set forth this doctrine that we so sincerely believe is supported, declared, and sustained by the scriptures with no intent of seeking any preeminence over any person, or persons, whose opinion may differ from mine, or from imposing my convictions on such persons. I have high regard for those who are conscientious in their beliefs even though our opinions differ.

We are taught that the holy scriptures were given by Divine Inspiration. They were revealed to man and spoken by holy men of God as they were moved by the Holy Ghost. Paul said, "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 11 Tim. 3: 16,17. Again the Apostle said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15: 4.

Since it pleased God to reveal His Holy Word to Holy men it was written for our learning, and we learn from the Holy Word of God that He did make choice of a people who were redeemed from the curse of the law. They fell in the ruin of Adam by reason of Adam's transgression, (which was the first entrance of sin into the world.) Paul said, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom 5: 12.

This chosen people of God were THE FOUNDATION OF THE WORLD, the proof of which is recorded in Eph. 1:3-6, "Blessed be God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ACCORDING AS HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, THAT WE SHOULD BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE; HAVING PREDESTINATED US UNTO THE ADOPTION OF CHILDREN BY JESUS CHRIST TO HIMSELF, ACCORDING TO THE GOOD PLEASURE OF HIS WILL, TO THE PRAISE OF THE GLORY OF HIS GRACE, WHEREIN HE HATH MADE US ACCEPTED IN THE BELOVED."

This grace of God has treasured up in Christ Jesus before the world began and is meted out to His people here in time. This grace is not given for any good works which they do, or can do, but according to His own purpose and grace which was given to them in Christ before the world began. See 11 Tim. 1:9.

This chosen people of God did not choose Jesus Christ as their Savior. This was completed in the mind and purpose of God before the world began, or "before the foundation of the world," as before stated, and Christ said, "Ye have not chosen me but I have chosen you." See Jno. 15: 16. Joshua said to those who were serving false gods, "And if it seem EVIL UNTO YOU TO

SERVE THE LORD, CHOOSE YE THIS DAY WHOM YE WILL SERVE: WHETHER THE gods which your fathers serve that were on the other side of the flood, or the gods of the Amorites, in whose land ye now dwell: but as for me and my house, we will serve the Lord." Joshua 24: 15. They were not to choose between the living God and the false gods, but were told to take their choice between the false gods, either those whom their fathers served on the other side of the flood, or the gods of the Ammorites in whose land they were then dwelling. They were all false gods.

The Apostle, Peter, in writing to the saints of God, said: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

The LOVE OF GOD IS MADE MANIFEST BY JESUS CHRIST TO ALL THAT THE FATHER GAVE HIM. He knows all of them and all of them are drawn to Him by His loving-kindness. Jesus said, "All that the FATHER GIVETH ME SHALL COME TO ME: AND HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT. FOR I CAME DOWN FROM HEAVEN, NOT TO DOMINE OWN WILL, BUT THE WILL OF HIM THAT SENT ME. AND THIS IS THE FATHER'S WILL THAT HATH SENT ME, THAT OF ALL WHICH HE HATH GIVEN ME I SHOULD LOSE NOTHING, BUT SHOULD RAISE IT UP AGAIN AT THE LAST DAY." Jno. 6: 37-39. Paul said, NEVERTHELESS, THE FOUNDATION OF THE LORD STANDETH SURE, HAVING THIS SEAL, THE LORD KNOWETH THEM THAT ARE HIS." 11 Tim. 2: 19.

All people are God's people by creation, but they are not all His by regeneration, for they were not chosen in Him before the foundation of the world and none can come to Christ except those the Father gave Him, as just quoted above. Those who are regenerated are born of the Spirit of God. They are born through the righteousness of faith. They are the seed of Christ. Paul said, "Now to Abraham and to his seed were the promises made. HE SAITH NOT, AND TO SEEDS, AS OF MANY: THY SEED, WHICH IS CHRIST." Gal. 3: 16. "For the promise that He should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." Rom. 4: 13.

Paul said, "They are not all Israel which are of Israel: Neither, because they are the seed of Abraham, are they all

children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:6-8. Isaac was a child of promise. He was the son of Abraham and was born out of due season. His mother, Sarah, was ninety years old when he was born. His father was a hundred years old. Ishmael was also the son of Abraham, but he was not an heir of promise; and his mother, Hagar, was a bond woman. Those who are heirs of promise — they were chosen before the foundation of the world and they were given to Christ. (Again, "All that My Father giveth me shall come to me.") Paul said, to the Galatian brethren, "Now we, BRETHREN, AS ISAAC WAS, ARE THE CHILDREN OF PROMISE." Gal. 4:28.

Paul sets forth the discriminating choice of God, between those who are only born of the flesh and those who are born of the spirit. Those who are born of the spirit of God are elected to eternal salvation. Rebecca had two sons, Jacob and Esau. Jacob was elected and loved by God. Esau was hated by God. This love of God for Jacob, and hate of Esau, was not because either of them had done any good or evil. . . Paul said, ("For the children being not yet born, neither having done any good or evil, that the purpose of God might stand, not of works, but of Him that calleth;). It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved but Esau have I hated." Rom. 9:11-13.

Jesus prayed for those that the Father gave Him. He did not pray for the world. Jesus said, "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine." John 17:9. In verse six, He said, "I have manifested Thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word."

There is much said about believing in the Lord Jesus Christ and being saved. Believing in Jesus Christ is not a work performed by the creature. It is the work of God. There were those to whom Jesus had been speaking who said unto Him, "What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." John 6:28,29. The natural man has no conception of what is meant by believing on the Lord Jesus Christ until God performs this work by taking away the stony heart and putting within a new spirit and a new heart. The Lord spoke by the mouth of the Prophet, "Then will I

sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: And I will take away the stony heart out of your flesh and I will give you an heart of flesh." Ezek. 36:25,26.

Those who are born of the spirit of God believe in Jesus Christ, because they have a new spirit and a new heart, one that knows God, one that hears His voice inwardly, one that responds to His call and His teaching, and one that knows that man in nature is desperately wicked, helpless, lost, and ruined except for the saving grace and mercy of God. With this new heart they believe unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

Our works of righteousness are not acceptable with God. Our works of righteousness are filthy. They are like the human being, the great sinner before God that performed them. The Prophet said, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6.

Those who are born of the spirit of God are chosen generation. They are few in number as compared with the many. "The Lord DID NOT SET HIS LOVE UPON YOU, NOR CHOOSE YOU, BECAUSE YE WERE MORE IN NUMBER THAN ANY PEOPLE: FOR YE WERE THE FEWEST CAUSE THE LORD LOVED YOU, KEEP THE OATH WHICH HE HAD SWORN UNTO YOUR FATHERS, HATH THE LORD BROUGHT YOU OUT WITH A MIGHTY HAND, AND REDEEMED YOU OUT OF THE HOUSE OF BONDMEN, FROM THE HAND OF PHAROAH, KING OF EGYPT." Deut. 7:7,8.

The Kingdom of God is a gift to this little flock which the Father gave His Son. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Luke 12:32. This chosen people of God do not have the power to come to Jesus, except as they are drawn to Him by the Father. Jesus said, "No man can come to me, except the Father which hath sent me draw him: And I will raise him up at the last day." Jno. 6:44.

T. F. Adams

For where your treasure is, there will
your heart be also. St. Matthew 6:21.

FROM LAW UNTO GOSPEL

By the request of a friend I submit the following:

"The child grew and was weaned: and Abraham made a great feast the same day that Isaac was weaned." Gen. 21:8.

This portion of scripture was written in olden times and it portrays in types and shadows the experience of those who have been led from the law to gospel: to those who are no longer under the law, but under grace. Paul said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

Isaac was the son of Abraham and his mother was Sarah. Abraham was a hundred years old when Isaac was born and Sarah, Isaac's mother, was ninety years old. "And God said; Sarah, thy wife, shall bear thee a son indeed: and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Gen. 17:19.

It was strange to Sarah to know that she would bear a son in her old age. She said: "Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age." Gen. 21:7. It is the law of nature that a child should be fed from the breast of its mother until the time comes for it to be weaned. This was true of Isaac. At what age he was weaned is not stated, but it is most certain that he was now able to take heavier foods for his body had grown stronger and was in need of meats and bread. However, be this as it may, apparently a time was set by his parents when Isaac should be weaned; at which time Abraham prepared a great feast, and it is most certain that Abraham invited his kindred and friends to be partakers at this great feast.

The things which were said and done in the legal dispensation portray, in types and shadows, the experience of God's humble poor in the gospel day. Likewise, the newborn babes in the kingdom of God are first fed with milk, for they are not able to take the heavier foods; they are not able to digest or accept them. This was true of the Corinthian brethren of whom Paul wrote. He said, "I, Brethren, could not speak unto you as unto spiritual, but unto carnal babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3:1-2.

To the Hebrew brethren Paul said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5: 12-14. Here the Apostle is saying: The Hebrew brethren have made no growth in understanding and are still babes in Christ and as long as the babes in Christ are under the law, they cannot separate good and evil, or they cannot separate law from the gospel, and in this condition they still believe in the work system. We all believe in good works, but the only good works there are in this life are the works produced by grace within our souls, and we deny that our good works produce grace, for when we see ourselves as God sees us, we are ready to confess that "All of our righteousnesses are as filthy rags." So, in the flesh, we have no good works. Those who are under the law are fed with milk, but when they are redeemed from under the law, they have no confidence in the flesh and they can then eat meat — the flesh of the Son of Man — and drink His blood. Having been redeemed they are no longer under the law; they are now under grace. Paul said: "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

Rom. 8:2.

"The child grew and was weaned. Abraham made a great feast the same day that Isaac was weaned." The greatest feast that the children of God ever know is when they are led from law to gospel. Before they were redeemed from under the law they were without faith. Paul said, "But before faith came we were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3: 23-25. They have now become dead to the law by the body of Christ. They no longer trust in their own works for life and salvation; neither do they trust in their own righteousness and self-confidence. They trust in the true and living God. They are circumcised in the heart. They worship God in Spirit and in Truth. They rejoice in Christ Jesus and have no confidence in the flesh. Abraham made a great feast the same day that Isaac was weaned; even so, the Lord

prepares a great feast for those who are weaned from the law and are led to Christ.

While writing, my mind is carried back to the words: "When Isaac was weaned, Abraham made a great feast." I have been to many natural feasts which satisfied my natural appetite, but these feasts are nothing as compared to the "Great Feast." This great feast is prepared for those who hunger and thirst after righteousness. They are the blessed of the Lord. Jesus said, in His Sermon on the Mount, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6. The Prophet said, "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I, the Lord, will hear them. I, the God of Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isa. 41:17-18. If you are in high in your feelings, or if you are down in the valley, the Lord is ever present to supply your need, for the Lord brings those that are upon the mountain down and those that are in the valley are exalted. The Prophet said: "Every mountain and hill shall be brought low and the valleys shall be exalted." Through the work of God's Spirit, the high and the low are brought on one level. It is then that the subjects of His grace can sit together in heavenly places in Christ Jesus and worship Him in spirit and have no confidence in the flesh. This is a feast for those who have been led from law to gospel.

Abraham made a great feast when Isaac was weaned. This is a type of our experience when we are weaned from having any confidence in the works of the flesh and are taught from whence our salvation comes. Then we rejoice in the heavenly feast which comes only to the poor and needy. Jesus is the Great Shepherd of His sheep. He performs miracles when little or no food is available. This was true when He fed the multitude with two fishes and five loaves. Jesus blessed and broke the bread and fed over five thousand men, besides women and children. He gave to His disciples and they gave to the multitude. The multitude was commanded to sit down on the grass in companies of fifty. Take notice that they were not fed until they sat down. This is true in our experience. We are made to sit down. This is the time when we can hear His word. Martha and Mary were sisters, but their thoughts and feelings were different. Martha was cumbered about much serving, but Mary chose the good part. She sat at the feet of Jesus and wiped them with her

hair. We see the type of this in the person of Ruth. She lay at the feet of this mighty man of wealth, Boaz. He gave her six measures of barley and she took this back to Naomi, her mother-in-law. Surely, they had a great feast.

We read of another account of the Lord's goodness and mercy to the poor and needy. "A certain man made a great supper. He sent his servant out at suppertime and bade many. The first made excuse by saying, "I have bought a piece of land, I must go and see it." The second also made an excuse. He had bought five yokes of oxen and must go and prove them. The third one said, "I have married a wife, therefore, I cannot come." All of these are types of law worshipers. They were neither hungry nor thirsty. Neither are those who trust in their own works for life and salvation. The servant made his report. He was sent out the second time with a command and not an invitation. "Go out unto the streets and lanes of the city and bring the poor, the maimed, and the halt, and the blind." See Luke 14:16-23. This supper was a great feast for them. They were poor and needy. The servant reported to the man who made the supper. He was sent out the third time to bring others, as there was yet room. He received the command to go out in the highways and hedges and compel them to come, that his house may be filled. This compelling power was not a force against their will. God makes His people a willing people in the day of His power. They are compelled through the love and mercy of God. This compelling power is in the form of a yearning to go, it is so strong there is no resisting this great desire and it brings joy and relief. They were without food, drink, and shelter and had nowhere to go.

We have another account of a son who spent all his living with harlots. He was a long way from home. Faith was given to him to return to his father's house, who had plenty. When he returned, after spending all that he had, his father had compassion upon him. The best robe was put upon him. A ring was put upon his hand, and shoes on his feet. The fatted calf was killed for him. See Luke 15:11-24. He is now weaned and led from law to gospel. This son was now clothed with the robe of righteousness and the garments of salvation. The calf is an emblem of Jesus Christ who was delivered for our offenses and raised again for our justification. Those who are crucified with Christ eat His flesh and drink His blood. This is strong, substantial food which they can eat when weaned from the law and led to gospel. This feast cannot be described by mortal tongue, but if you have tasted that the Lord is gracious, you can witness

with those who are partakers of this heavenly feast. "Abraham made a great feast the same day that Isaac was weaned." To make this point clear I will relate a portion of my own experience. For a long period of time I could not take the strong food — meat — I thrived on milk — the sincere milk of the Word. I believed and taught that salvation was by grace — this I now believe — but I thought when one is born of the Spirit of God, he could please God by his own righteous works. I had not yet been taught the truth of the scripture, "We are all as an unclean thing —" Isa. 64:6. I continued to believe this until I had a vision. I stood before the Lord naked — except for a black band across my abdomen. The skin was off of my body and the worms were devouring my flesh like the maggots in a dead carcass. I was corrupt from the sole of my feet to my head. I saw myself, as Paul did, to be the chief of sinners: vile and corrupt!

Through this experience I was taught a lesson that I shall never forget. That is, man cannot perform any service that is acceptable to God without the Spirit of God, Himself. I learned through this experience that we are blessed for doing. Jesus said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." We read: "Blessed are they that do His commands that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22:14.

A short time after, I had another vision. The Savior appeared again to me. The ten commandments were laid in His hand and were spread open before me. I acknowledged meekly that I had transgressed these commandments, His just and holy law. Jesus turned His head toward me and said: "I have fulfilled these commandments for you and I have set you free." I rejoiced because I was now weaned from the law and I saw, for the first time, Jesus, the Way, the Truth, and the Light. For six weeks my soul feasted upon the precious words of Jesus to me.

During that six weeks I was not concerned about the things of this world. John said: "Love not the world, nor the things of the world." This was my condition and experience for a season. This was a great feast and an experience that words cannot describe.

"And the child grew and was weaned, and Abraham made a great feast the same day that Isaac was weaned." This feast was a natural feast, but it portrays, in types and shadows, the heavenly feast, when God, through His Son, Jesus Christ, pardoned all your sins and transgressions and gave you a

precious hope in Him. I have had many feasts since, but nothing to compare to the great feast when I was given a hope that my iniquity was pardoned and my sins were covered.

T. F. Adams

VIEWS ON THE RICH MAN AND LAZARUS

Mrs. T. L. Grimes of Wendell, N. C. requests my views on the rich man and Lazarus.

Complying with a previous request to give my views on "The Rich Man and Lazarus", I am submitting my former response for the consideration of our inquirer.

The parable begins by saying, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus; which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they that which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 19-31.

This is a parable which sets forth a contrast between a man who possessed an abundance of this world's goods and Lazarus,

a poor man who was afflicted with sores. Webster says a parable is "a comparison, a short fictitious narrative from which a moral, or spiritual, truth is drawn."

Abraham was the father of both the rich and the poor man. God made a covenant with Abraham when he was ninety nine years old, saying, "And I will make my covenant between thee and me, and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall the name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee." Gen. 17:2-5.

The rich man was a descendant of Abraham's seed through the law, which did not give him any promise of being an heir of heaven, not having been born of that seed which was of the righteousness of faith. Paul said, "To Abraham and his deed were the promises made, I say not unto seeds as of many, but unto one seed and that seed which is Christ." Again he said, "The promise that he should be the heir of the world was not to Abraham nor his seed through the law, but through the righteousness of faith." There is no evidence to show that the rich man had faith, without which it is impossible to please God. He represents the unbelieving Jews who made void the law of Moses by following the tradition of the elders. Not having faith to support him in his dying hour, he lifted up his eyes in hell, being in torment. Lazarus was not only the offspring of Abraham through the law, but also the seed of Christ, which is the righteousness of faith. These are those to whom the promise was made. He was embraced in the covenant that God made with Abraham, which was ordered in all things and sure. When he died the angels conveyed him to the bosom of Abraham.

The rich man is also a type of the scribes and pharisees who devoured widow's houses and occupied the uppermost rooms at feasts and the chiefest seats in the synagogues. For an outward show, they made long prayers, wore fine clothing of purple and fine linen and fared sumptuously every day. They washed often, they made clean the outside of the cup and of the platter. They omitted the weightier matter of the law, judgement, mercy, and faith. Lazarus lay at the gate of the rich man. The dogs licked his sores. He received no favors from his kindred after the flesh. Lazarus is a type of the elect family of God of which Jesus is the head. It is said, "He (Jesus) came to His own and His own received Him not." His descendants after the flesh were of the

tribe of Judah. His parents were poor. He was born in Bethlehem Judah, and cradled in a manger. He grew up to manhood and lived the life of a pauper from the cradle to the grave. He never possessed any earthly possession, not even a place to lay His head, nor a parcel of ground for the burial of His body. He said of Himself, "The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay His head." Matt. 8:20.

In the rich man, who was a possessor of an abundance of wealth, we see a type of the law worshippers, who are those that trust in their own works of righteousness for life and salvation. Lazarus is a type of the chosen, Jesus being the representative head of all those who were chosen in the furnace of affliction. The rich man received those things which were good, but perished with the using in this life. Lazarus received the evil things: hunger, sorrow, and sore boils. The Scribes and Pharisees lived in luxury every day. Poverty and affliction were the daily portions of Jesus and His chosen. The selfrighteous Pharisees did not adhere to the teachings of Moses nor the prophets. They were far from administering to the poor. Jesus said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. 7:12. There isn't any preparation made in the stony heart for this teaching. The rich man did nothing to relieve the hunger and sufferings of Lazarus. The unbelieving Jews did nothing for Jesus, yet He was their brother after the flesh. It is recorded in the Holy Writ, "He (Jesus) came unto His own, and His own received Him not."

This is not to be understood to embrace all the Jews. Those who were in authority were the people under consideration. The poor did receive Him. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.!" John 1:12,13.

Here we see a comparison from which a spiritual truth is drawn. It is said that the beggar died and was carried by the angels to Abraham's bosom. When Jesus died and arose He went to His Father. Two men in white apparel were standing by when He ascended to heaven. The rich man died and was buried and, in hell, he lifted up his eyes, being in torment. This was the judgement of God executed on him. David said, "the heathen are sunk down in the pit that they made: in the net which they hid their own foot taken. The Lord is known by the judgement

which He executeth; the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God." Psalms 9:15-17.

The rich man was a son of Abraham through the law and there is no evidence that he was a son through the righteousness of faith. Lazarus was a descendant of Abraham through the righteousness of faith. He was an heir of promise. Again quoting Paul, "The promise that he should be the heir of the world was not to Abraham nor his seed through the law, but through the righteousness of faith." The rich man represents those who believe that righteousness comes "through the law," those who trust in their works of righteousness for life and salvation. Their works were not mixed with faith.

Lazarus was a poor man. Jesus was a poor man. The vessels of His mercy are a poor people. The prophet said, "I will also leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord." Zeph. 3:12.

"A certain man" or a certain number of people are occasionally used figuratively in the scriptures to represent uncertain numbers. The foolish and wise virgins are figuratively used, designating five foolish and five wise. The rich man said, "For I have five brethren." The prophet, Isaiah, said, "And in that day seven women shall take hold of one man." King Herod was the representative head of his kingdom. His name is in the singular as spoken of by the angels — "For Herod will seek the young child (Jesus) to destroy Him" — but, after he was deceased, a similar scripture is written using the plural gender: "For they are dead which sought the young child's life." Matt. 2:20.

The Pharisee, who prayed within himself and thanked God that he was not as other men, paid tithes of all he possessed and fasted twice each week, is also like the rich man who represents the seed of Abraham through the law. The publican, who said, "God, be merciful to me a sinner," like Lazarus, represents the seed of Abraham through the righteousness of faith.

The rich man cried, in his distressed condition, calling upon his father. Abraham reminded him of the good things which he received in his lifetime and Lazarus, his evil things. The great gulf was fixed, a span which no man can pass except those who are born of the spirit of God, the seed of Christ through the righteousness of faith. All of those who will meet God in peace will come to Him through Jesus Christ, and not because of any works of righteousness which they have done. It is by grace,

through faith, that not of yourselves, but a gift of God. Their entrance into heaven depends on what Jesus is made to them, and that Jesus is made to them depends on whether or not they were chosen in Him before the foundation of the world. See Eph. 1:4. Paul said, "But of Him are ye in Christ Jesus who of God is made unto us wisdom, righteousness, sanctification and redemption." He (Jesus) is the mediator between God and man, "The only name given under heaven amongst men whereby we must be saved." There is no mixing of grace and works, flesh and spirit, law and gospel, righteousness and unrighteousness.

T. F. Adams

A friend has written to me and asked the following questions. "What is the Primitive Baptist belief? Is all good and bad predestinated? Why do the Primitive Baptist split up or divide? What do you think of tithing and can you tell me where it is found in the Bible, especially tithing by giving a tenth of your income? Why do the Primitive Baptist not believe in Sunday School?"

In an effort to answer these questions, God being my Guide, I will take each question in order as asked.

1st, "What is the Primitive Baptist belief?" In answering this question I quote The Articles of Faith as recorded in the minutes of our Association. These are as follows:

1. We believe in the being of God as Almighty, eternal, unchangeable and that this God has revealed Himself in His word, under the character of Father, Son, and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testament.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life and that the election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were

partakers of and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as fallen creature to keep the law of God perfectly or to truly repent of his own sins or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they can utterly refuse the call but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the infinite wisdom, power, justice, goodness, mercy, truth, and imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that those that are called by grace and born again, will persevere in holiness and never fall finally away.

9. We believe it to be a duty incumbent on all God's people to walk religiously in all God's works, not in the old covenant way of seeking life and favor of the Lord by it, but only a duty from a principle of love.

10. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

11. We believe that every Church is independent in matters of discipline, and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining any principle or practice contrary to the church's judgement.

12. We believe in the general resurrection of the dead, both of the just and unjust, and final judgement.

13. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

14. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

2nd, "Is all good and bad predestinated?" Isaiah says, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Again he says: "I have spoken it, I will also bring it to pass: I have purposed it, I will also do it. I am the first, and I am the last; and beside me there is no God."

David said, "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him, for He spake, and it was done; He commanded, and it stood fast. The Lord bringeth the counsel of the heathen to naught: He maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of His heart to all generations."

Again David said, "Surely the wrath of man shall praise Thee; the remainder of wrath shalt thou restrain."

The above scriptures set forth the absolute, unconditional sovereignty of God. They praise God and debase man. Even the wrath of man shall praise God. It praises Him by conforming to or promoting His purposes; and David says the remainder of wrath—that is the wrath that does not praise Him or promote His purpose, He shalt restrain.

This is such a wonderful, all powerful God. His ways are as high above our ways as the heavens are above the earth.

He says too, all things work together for good to them that love God, to them that are called according to His purpose.

The late Elder P. D. Gold wrote a timely article on predestination in an editorial published in Zion's Landmark April 15th, 1885. The following are some excerpts from this editorial.

"A question is somewhat stirred among Baptists concerning the extent of predestination. Some hold that it reaches to every event relating to the affairs of our lives, comprehending all things good and bad, in themselves considered; and these hold that the Lord has unlimited and absolute control over all wicked men and devils, and that no event, however wicked in itself, transpires contrary to the purpose of God, or defeats His purpose; but that everything, good or bad, is worked according to God's will; "Who works all things after the counsel of His own will." They feel that if any spirit or event is not absolutely under control of the Lord it might defeat His purpose.

Others hold that the Lord works in His people all their good works, but they make a distinction between the good works that the Lord predestinated to be done in His people, and the evil works which men do who are not led by the Spirit of God.

To my mind it is true that God works in His people both to will and to do of His good pleasure, and ordains peace for them because He has wrought all their works in them; and it is also true that every event is absolutely under the power of God, whether it be good or evil in itself, and it is absolutely certain before hand that everything will transpire according to the

purpose of God, and that men, even wicked men meaning it for evil, do those things which God determined before to be done, not only what He would do in or by righteous men, but also whatever would be done by wicked men. To purpose that wicked men shall do wicked things, in accordance with their wicked principles, and as manifesting what is in them, God however, not working in them to do those things, but Satan working in them, yet God using those things according to His predestination to His own glory, displays a Holy sovereignty beyond the power of mortal man to comprehend, yet it must be true. For He makes the wrath of man to praise Him, and then restrains the remainder of wrath. But He works in His people both to will and to do according to His own good pleasure. In that sense those whom or all that He foreknew He did predestinate to be conformed to the image of His Son."

3rd, "Why do the Primitive Baptist split up or divide?" Envy and strife lead to divisions when men are controlled by the carnal mind. Paul said, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3:3. The Apostle James said, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." James 4:1,2. Strife, envy, hate and contention lead to division, the attributes of which are the products of the flesh. Men when controlled by the flesh seek preeminence. They often think they are right when they are wrong. This was Saul of Tarsus' experience before the light shinned round about him. He did what he did "ignorantly in unbelief." This light revealed the corruption within and enabled him to behold the good in those whom he persecuted, which he thought before were bad. The mountain of sin which he could see in those whom he bound and put into prison was reduced to pity and compassion, and the little or no sin in which he had beheld himself has now become a mountain of sin. A blind self righteous Pharisee has now, in the light of God's law, become the chief of sinners. The difference between flesh and Spirit is clearly manifested when strife and contention arise. Taking vengeance is gratifying to the flesh. Those who are led by the Spirit of God will manifest the Spirit of Christ, of whom it was said, "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed

Himself to Him that judgeth righteously." 1 Peter 2:23. However bitter, we are persuaded that God's purposes are soon or late made manifest even in these divisions. In some instances, the Church is purged leaving in the few those who still contend for the faith once delivered to the saints.

4th, "What do you think of tithing and can you tell me where it is found in the Bible, especially where some claim it is taught in the scriptures that we should give 10 per cent of our income?"

Tithing appears to have been a custom in olden times. Jacob made a vow in the morning after having a vision in the night of seeing a ladder which reached from earth to Heaven, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22.

Under the law of Moses, the children of Israel were commanded to pay tithes, whether it was the seed of the land or fruit of the trees. Even the tenth part of the herd which passed under the rod shall be Holy unto the Lord. See Lev. 27:30 and 32. There were three forms of tithing under the law. 1st, the tribe of Le-vi was to receive the tenth in Israel for an inheritance for their service. See Num. 18:21. 2nd, for the Lord's feast. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." If the distance was too far to carry the tithes, they were to turn it into money and take the money to the place which the Lord chose. See Deut. 14:22 to 25. 3rd, there was to be every third year a tithe for the poor, chiefly for strangers, fatherless and widows. See Deut. 14:28,29.

Tithing under the legal dispensation became greatly abused by those who followed the tradition of the Elders. Instead of taking up a collection to relieve the afflicted, they fleeced the poor to satisfy their own greed and gain. The Saviour pronounced a woe on the Scribes and Pharisees by saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses and for a pretence make long prayer: therefore ye shall receive damnation. Matt: 23-14,15,16.

Our friend asked "What do you think of tithing?" Christ nor any of His Apostles made mention of tithing, which was dispensed with in the gospel dispensation, (The birth of Christ). The Apostle Paul recommended to the Church at Corinth, as he did to the Churches of Galatia, that they take a collection for the poor saints, who were destitute and needy. He made no mention as to the amount, but to give as the Lord had prospered them. See 1 Cor. 16: 1,2. The Lord commends the cheerful giver when given to those who are poor and afflicted. Paul refers to the language of the Saviour. "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts 20:35. According to the teaching of the New Testament, I will say to our enquirer the best rule to follow is to help relieve the distressed condition of those who are unable to help themselves.

5th, "Why is it that Primitive Baptist do not believe in Sunday Schools?" Sunday Schools were originally established by Robert Raikes of England, to teach underprivileged children to read and write. This custom was begun in England about 1780. Since that time the original purpose of Sunday School has been discontinued in favor of an endeavor to teach the Bible. The original purpose just mentioned was left off years ago; however, different denominations continue to refer to these schools as Sunday Schools until this day. We (Primitive or Old School Baptists) believe and maintain that if Sunday Schools were profitable for the advancement of the cause of Christ to the believers in the Apostle's day, then and in that event, they would have instituted them in the Seven Churches of Asia. Our desire has been and is, to have a "Thus saith the Lord" for all that we do.

T. F. Adams

GOD LEADS

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no." Deut. 8:2.

The above are the words of Moses which he spake to the children of Israel. Moses led them from the Egyptian bondage, through the Red Sea into the wilderness where they journeyed forty years. They endured many hardships. They were brought

into a land where there were no seed, no figs, no vines, no pomegranates; neither was there any water to drink. See Numbers 20:5. They spoke against Moses.

Naturally speaking, it seemed that the Lord would have supplied them with food and drink, but not so, for He said, by the mouth of the prophet, Isaiah: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

God first proves and humbles His people by sending afflictions on them as He did the Israelites. He, God, sent fiery serpents among them and they bit the people "and much people of Israel died." See Num. 21:6. This humbled them. They came to Moses and said, "We have sinned for we have spoken against the Lord, and against thee; pray unto the Lord that He take away the serpents from us. And Moses prayed for the people." Note; when they were humbled and acknowledged their sins and transgressions, the Lord through Moses provided a serpent of brass on a pole and when a man who was bitten by a serpent beheld the serpent of brass, he lived; and the Lord fed them with manna from heaven and He gave them water to drink. Afflictions cause us to see our faults, to see our needs and they humble and keep us at the feet of Jesus.

It would require many pages to record all of my experiences relative to the actual living through of my conviction of sin, the knowledge of unworthiness, the great mercy bestowed on me in the forgiveness of sin and the glorious deliverance, revelations, and assurances of His promises now and in eternity. I will only say that from the time that I felt the convicting power of God because of my sins and transgressions and received pardon and peace through Jesus Christ, the Son of the living God, I have been enabled to look back and remember that God has been so wonderful to me in bringing me through many trials as well as joys during this period of years. "Thou shalt remember all the way which the Lord led thee." Numbers 8:22.

The Lord favored me with a very dear and devoted companion; one whom the Lord has taught in the school of grace and has given her wisdom to discern between good and evil — law and gospel, fitting her for the services she renders in the publication of Zion's Landmark. Through the fifty years (fifty-one, to be exact) that we have been joined together, our sorrows and joys have been shared together. The Lord has blessed us

with four dutiful and devoted boys: James D. Adams, Fuquay-Varina, N.C., Roderick D. Adams, Durham, N.C., Thomas F. Adams, Jr., Raleigh, N.C., and Frederick H. Adams, Raleigh, N.C.; two girls: Dahlia A. Lautares, Greenville, N.C. and Daphne A. Ashworth, Cary, N.C.; who are now young men and women with little families which are very dear to us, and I feel to say our God has blessed them with good companions. We also reared an orphaned niece; Mary Lynn Powell, Fuquay-Varina, N.C., and a cousin: Gaynell H. Tunstall, Mount Airy, N.C., from little girls who are very dear, and we love their companions and their six children very devotedly. They are all honest and trustworthy in their dealings, we feel safe in saying. For these great blessings we acknowledge the hand of God. My time, during the childhood of our children, was largely taken by my church duties, funerals, and my life as a business man for the support of our family.

I have served from four to six churches regularly since shortly after I was ordained the second Sunday in September, 1927. This time has been mixed with both joy and sorrow. I have enjoyed great love and fellowship from the brethren, sisters, and friends of each congregation and I have many times been saddened by sickness and many deaths from among our dear saints — both the membership and congregation. But for the felt presence of the God of mercy, many of these deaths would have been almost unbearable. The God in whom I trust is a God of mercy and it is in mercy that many of His saints are taken by death from this world of suffering, sin, and sorrow.

This being the end of the centennial year of the publication of Zion's Landmark, we think it appropriate that we give our readers a short sketch of how we became associated with this publication. In the year 1946, Elder R. Lester Dodson, editor of The Signs of The Times, contacted me and requested that I accept an associate editorship on the staff of The Signs of The Times. This came as a surprise to me, but after deep consideration by my wife and me, I decided to comply with his request, yet I was keenly aware of my incompetence to serve in such a sacred capacity. However, shortly after I had agreed to conform to Elder Dodson's proposition, I received a letter from Elder O.J. Denny, editor of Zion's Landmark at that time, requesting me to become an associate editor with him on Zion's Landmark.

While Elder Denny was the editor, the owner who was Mr. John D. Gold, (son of the deceased and precious former editor,

Elder P.D. Gold, who had so largely contributed to the success of the Landmark) wrote me, insisting that I become associate editor with Elder Denny who was in his declining years. I was now at a loss to know what to do. If I filled my obligation and promise to Elder Dodson, who first made this request of me and I had given an affirmative reply, I could not go with the Landmark, for my obligation and promise to Elder Dodson was binding. I loved the Signs, but the Landmark had all my life been a family paper. My parents and my wife's parents had loved, subscribed, and read it as long as we could remember. We wrestled with the thought, "How can I honorably withdraw my promise with Elder Dodson?" "Will I be able to reconcile the matter with Elder Dodson and will he understand?" I had an appreciation for Zion's Landmark that I could not subdue, but I have convincing evidence that the good Lord was in the matter and solved my problems for me. Elder Dodson was a lovely man and very understanding. At my first opportunity I approached him with the matter and explained the situation to him, when he very kindly and submissively consented to my withdrawing my agreement to become associated with Signs of the Times. This solved my problem.

So, being released from the Signs of the Times, I was then at liberty to accept the same relationship with Zion's Landmark, which I did very promptly, and became associated with Elder O.J. Denny which was also in accord with Mr. Gold's request.

Elder Denny died March 17, 1951. Soon after his death Mr Gold requested that I accept the editorship of Zion's Landmark. This was a responsibility for which I was poorly prepared and less qualified, but I accepted with little knowledge of the great responsibility with which I was confronted. There is little doubt that I have made many blunders and mistakes, but the brethren, sisters, and friends have been tolerant and sympathetic.

My wife has been a great help to me in meeting the arduous tasks. I remember the words of Elder P.G. Lester who said, "I have never written nor sent an editorial for publication until it was first proofread and approved by my wife." I can truthfully say the same, for the same is applicable in my case.

We have keenly felt the words of the Prophet who said, "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." Isa. 8:20. It has been our earnest and, I hope, sacred desire to publish a paper that is God-honoring, soul-satisfying to the spiritually hungry,

and worthy of the name — Zion's Landmark. This we have edited the last sixteen years.

Elder J. M. Mewborn, my associate editor, has only occasionally contributed an article for publication, but he lives a very full life. He serves three churches monthly, spends as much time as he well can to the comfort of his dear father and mother on weekends and he operates an insurance agency for the benefit and convenience of the community in which he resides. He is well respected and has the confidence of the people in the area in which he lives. When life is less demanding and home and family needs less exacting, we believe Brother Mewborn will be able to meet the demand of the readers. Behind the scene he has been most beneficial in selecting many excellent articles from the pens of writers, now deceased, to be published for the comfort of the readers. He has also assisted using proof reading some correspondence for the benefit of our subscribers.

Mrs. Swindell has befriended us greatly, for she has made a sacrifice to continue printing or publishing the Landmark at a price below the actual cost for sometime. She has stated to us several times that the sentimental value is always considered in the publication of the Landmark due to her family's association with the paper since 1871 when her grandfather, elder P.D. Gold, purchased the paper. She has said they will print the Landmark as long as we desire. All this is acknowledged and deeply appreciated. Mr. Frank W. Denny, nephew of Elder O.J. Denny, a former editor, shares the sentiment of Mrs. Swindell and has been, and still is, a faithful friend to the Landmark and the lovers of it. He efficiently supervises the make-up, printing, and mailing of Zion's Landmark. This he does twice each month.

We take this opportunity to express our sincere thanks to all of our subscribers for their interest, their efforts to obtain new subscribers, and their loyal support of Zion's Landmark; and to them and our friends we thank for the contribution to further the cause of caring for the indigent as well as helping to pay the expenses which have of necessity been substantially increased due to the increase in costs of materials, postage, labor, etc..

Zion's Landmark does not have any endowment fund nor paid advertisements. We are entirely dependent upon subscriptions and gifts for the support of the paper. May we again say our thanks to every one of you.

T.F. Adams

**"IN YOUR PATIENCE
POSSESS YE YOUR SOULS"**

Sister Anna Fleming Brown of Statesville, N. C., requests my views on:

Luke 21:19. "In your patience possess ye your souls."

These were the words of Christ to His disciples and all the people in the temple. The time He spoke these words to them was when He was foretelling the destruction of the temple, which came to pass some years hence. He foretold the terrible destruction that would come not only to the temple, but to the people of God as well. He warned them that "nation shall rise against nation" and "Earthquakes shall be in divers places, See Luke 21:10,11, and famines and pestilences," and many other fearful and terrible sights should take place. But He said, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." Meaning that He would give them freedom of expression, a door of utterance that they might speak properly or pertinently in a prudent manner; and He said too, "Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death, and ye shall be hated by all men for My name's sake. But there shall not a hair of your head perish." Then He says: "In your patience possess ye your souls." By this expression He was saying to them to bear their persecutions, their afflictions, their sufferings and their reproaches patiently, trusting their God for deliverance, the one who does His will in the army of heaven and among the inhabitants of the earth. Meaning too, that whatever befell them would be for their good, because we are told "All things work together for good, to them that love God, to them who are the called according to His purpose." And even though some might be put to death, the life to follow would be one of happiness and joy everlasting, as compared to a life of turmoil, trouble and disappointment. So "In your patience possess ye your souls." That is, He was saying let nothing distress nor disturb you, enjoy the peace that is in your souls, for the Apostle Paul says, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus — those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4:7-9. So your souls are possessed or put at ease through your patience and your patience comes through tribulation. Paul tells us: "Therefore being justified by faith, we have peace with God through our

Lord Jesus Christ: By whom also we have access by grace into this grace wherein we stand, and rejoice in hope of the glory of God, and not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience experience; and experience hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." James says, "Let patience have her perfect work, that we may be perfect and entire, wanting nothing." James 1:4. When we are endowed with that faith, love and perfect peace, then patience has her perfect work, and we cannot hinder it. This is nothing over which we in nature have control, but it is a state and condition in which we are in, when we are enabled to do these things. It is something we cannot hinder neither do we want to hinder, for it is when the spirit of our God is present with us; gives us this perfect peace, love, joy and faith in Him through His wonderful grace and overshadowing, and abundant power. Hence, "In your patience possess ye your souls."

This scripture does not imply that through patience our soul is saved eternally, but those who possess patience feel an ease of conscience in time of stress and trouble. James said, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11. Job possessed patience. Tribulation, suffering and sorrow invaded his life, yet in all this, the scripture says, he sinned not. However, later he did make some expressions of impatience, yet he was humbled because of them and was brought to repentance. He could see the hand of God in the loss of his sons and daughters, his material wealth and his bodily affliction. He acknowledged the hand of God; "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. Many of us desire to have patience, but when we realize that it is through trials, troubles, sufferings, tribulations — that worketh patience we are brought to search our souls to know if we are willing to pay the price. In nature we are not, but in grace, in the Spirit of God, we are. It takes humbleness, it takes sorrow, it takes tribulation.

I am here reminded of the experience of an Elder who visited an afflicted Sister. She was murmuring and complaining in her affliction. She said to her pastor, "I want you to pray to the Lord to give me more patience to endure my sufferings." He said: "Tribulation worketh patience. If patience is what you want, I

will have to ask the Lord to increase your tribulation." She replied, "I do not want any more suffering or affliction."

When we, as parents, have children who are dissatisfied and grumbling, wanting this and that, most of us seek to satisfy them, but this method of appeasement is not in accord with that of our Heavenly Father. He adds affliction to affliction, which brings humbleness and submission and tribulation, which, as stated above, worketh patience. When Moses led the children of Israel through the Red Sea, he attempted to lead them by way of a straight, smooth, easily traveled route, but before he could do this he sent messengers to the King of Edom to get his consent to pass through his country, pledging not to disturb any vineyards and to pay for any water they might drink. But the King said: "Thou shalt not go through." And Edom came out against him with much people, and with a strong hand." Numbers 20:20. So they were forced to retreat, and take a long rugged route around, and met with many obstacles and discouragements. They even met opposition with King Arad who fought them and took some prisoners. The Israelites became weary, hungry, tired and thirsty, and they began to speak against God, and against Moses, saying: "Wherefore have ye brought us up out of Egypt to die in this wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread." Numbers 21:5.

The Lord stopped the mouth of the Israelites who complained against God and Moses. He did this adding affliction to affliction. "The Lord sent fiery serpents among the people; and they bit the people; and much people of Israel died. Therefore the people came to Moses and said, "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord that He take away the serpents from us. And Moses prayed for the people." Numbers 21:6,7. This suffering was a chastisement sent to bring repentance among the Israelites. They were caused to confess that they had sinned, for they had spoken against the Lord and against Moses. The Lord told Moses to "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Numbers 21:8,9. This was not a real serpent, but a figure of one. It was made of brass because it was near the color of a serpent, and it was to be set up high that the victims of the serpents

might be able to look upon it, and be healed which represents the lifting up of Christ, which they did in confessing that they had spoken against God and thereby sinned. Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Jno.3:14,15. David said, he waited patiently for the Lord, and He inclined unto him and heard his cry. He also said: "Before I was afflicted I went astray but now have I kept Thy word." Psa. 119:67. His affliction brought patience to him, He is drawn near unto God, he feels His love and favor. If the soul of David had not possessed humility, patience, and the love of God, how could he have said, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, My Strength and my Redeemer?" Psa. 19:14.

T. F. A.

WITH FEAR AND TREMBLING

Dear Brother Adams,

It is with fear and trembling that I pick up my pen to write a few words to the Landmark. I have had a great desire to write so many times but was afraid I might write something that was not in harmony with the doctrine of salvation by the grace of God. If I know myself, I do not want to do or say anything that is not pleasing to Almighty God, for tonight I can say I know my Redeemer liveth. Just today I felt, if I could just die today everything would be alright, that heaven would be my home, but tomorrow may be so different with me, for I am in fear and trembling so much of my time.

I was married at the age of thirteen years and nine months, I was brought up to go to church and most of the time it was a Concord Church. We had six children, five of them are still living and we have sixteen grandchildren which are all very precious to us. One of our sons died at the age of twenty-five years old. He had been in poor health most of his life, having been afflicted with rheumatic fever. He died four years ago and we still grieve so much for him. I know God does all things well and does His will in the army of heaven and amongst the inhabitants of the earth, but our nature is so rebellious! God called him out of his sufferings and I can only say I do believe he is better off than when he was here in this troublesome world,

but we are weak in the flesh and it seems we just cannot help but grieve.

I have had some wonderful experiences in my life. I have been in and out of the hospital so many times. Operation after operation, but I do believe God has a purpose in all our sufferings. Twice while in the hospital I felt my Savior so near to me, it seemed I could reach out and touch the hem of His garment. Oh, how wonderful it is to know so great a God!

At the age of seventeen years I had a dream one night in which it seemed there was a great storm outside. I thought I was sitting in my living room and it seemed a voice spoke to me saying, "Come in ye blessed of my father, inherit the kingdom prepared for you from the foundation of the World." Brother Adams, I do believe it was the still small voice of my Savior speaking to me. I was not afraid and it is just as real now as it was that night. At the age of eighteen years, I had another dream when it seemed there was a brick house in the sky and it drifted on by and there appeared a white mansion, whiter than snow and in front of this house stood a tree; it drifted down to where I was standing and I reached out to touch it and it drifted back. I believe it was the tree of life. If only I could put on paper my feelings, but some can tell their experiences and some just cannot. God has a purpose in that too.

The dear old hymn comes to my mind so often: "Amazing Grace how sweet the sound, That saved a wretch like me, I once was lost but now am found, Was blind but now I see." I do believe all of us are blind spiritually until God sees fit to open our eyes and when this happens, we are awakened to the fact that we are great sinners before Him, we are given an ear to hear and a heart to understand and it is only of Him that we are enabled to travel the paths of righteousness and it is only of Him that our steps are directed to walk no longer in uncleanness, accordingly as Paul said: "Being then made free from sin, ye became the servants of righteousness. Rom. 6:18. Paul said further, "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the

wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:19-23.

My dear old Grandmother was a member at Concord Church in Washington County, and a firm believer in salvation by the grace of God. Her name was Nancy Jane White. She used to take the Landmark and enjoyed the wonderful experiences of the dear old mothers and fathers of Israel immensely. My mother-in-law was a member at Concord also. We often sat and talked concerning the wonderful power of God. Her name was Victoria Ambrose. She also took the Landmark. On her death bed she so often prayed aloud and asked God to take care of her children. She was so patient! She seemed to be reconciled to the will of the Father. I do hope and pray God will give me patience to endure whatever my sufferings may be.

Brother Adams, read this very carefully. I am not a very good writer nor speller, but if there are any mistakes, please correct them.

I believe I had a revelation on this scripture: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." It appeared to me that it was not my earthly father, but my Father which is in heaven and the mother, the bride, the Lamb's wife referred to by these words: "That thy days may be long upon the land which the Lord, thy God giveth thee."

Brother Adams, I would like your views on this scripture if not asking too much, and

Accept my sincere thanks for same,

Mrs. Edna Ambrose
R.F.D. 1, Box 99
Creswell, N. C.

The scripture of which our Sister requested my views, reads as follows: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12.

This is the fifth commandment in the law which came by Moses, but it is the first commandment with promise. Paul said, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise: That it may be well with thee, and thou mayest live on the earth." Eph. 6:1-3. Also see Deut. 5:16.

This is a promise that God made to Israel as they were about to enter Canaan's land, a land flowing with milk and honey.

Canaan's land is a type of the gospel kingdom, which embraces the seed of Christ, both Jews and Gentiles. God established His covenant with Abraham and his seed after him, which was an everlasting covenant. "I will give unto thee and thy seed after thee, the land of Canaan, for an everlasting possession; and I will be their God." This promise is not to be understood to embrace all the natural seed of Abraham, but those who are born of the seed of Christ, for the Apostle said, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of ONE, and to Thy seed, which is Christ." Gal.3:16. Again the Apostle repeats, "For the promise that He should be the Heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. 4:13.

This embraces all the spiritual seed among the Jews and also the spiritual seed among the Gentiles. At the resurrection of the just it will be as our sister said: His little ones will sing His equal and undivided praise in the world without end. In the scripture referred to above, the expression "That thy days may be prolonged" does not mean that we will live longer than that which is in the purpose of God, for He has a set time for us to be born and a set time for us to die, but to the child of grace who feels condemned for his sins, there is also a fear of an immediate end of his natural life, but when the Lord delivers him from this burden of sin, the fear of death is also removed. Thus to him his days are prolonged, for he no longer feels that his natural life is near an end, but so far as God's purpose is concerned there is no change for He says there is a time to be born and a time to die and a time to every purpose under the sun and nothing human beings can do or leave undone can change any of God's purposes. Solomon said, "To everything there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die." Eccl. 3:1-2.

The prolonging of days is an experience of many who have felt the judgement of God pronounced against them. This fear of God which He put in their hearts is the beginning of wisdom. Solomon said, "The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding: For by Me thy days shall be multiplied, and the years of thy life shall be increased." Pro. 9:10,11. This was Hezekiah's experience. The Lord sent His prophet to him to say, "Thou shalt die and not live." Hezekiah wept sore. He prayed to God. The Lord heard and answered his prayer. God sent the prophet back to say unto

Hezekiah, "I will add unto thy days fifteen years." See 11 Kings 20: 1-6.

May I say to this sister, Did you feel to be lost? Did God, through His Son, Jesus Christ, pardon your sins and transgressions and give you peace? This was the beginning of the time when your days were multiplied and the years of your life were increased. Many of the chosen vessels of God's mercy die when they are infants, many die at a very young age, others grow to maturity, even some live to an old age, yet the promise of God reaches all. This promise is not to one individual, but to all of His own collectively. It embraces all the household of faith, both the spiritual seed among the Jews and the spiritual seed among the Gentiles. Their dwelling will be long upon the earth, even unto the end of the world.

T. F. Adams

JESUS, THE MIGHTY ONE

Dear Brother Adams,

When you see fit and can will you give your views on the twelfth chapter, third and fourth verses of 11 Corinthians?

A little sister of small
understanding,

Mrs. F. J. Shelton

2125-47 St., C. P.

Birmingham, Ala.

Paul began his letter to the Corinthian brethren by saying, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell: God knoweth:) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2nd. Cor. 12: 1-4.

It would seem strange to the carnal mind for the apostle to wait fourteen years to relate this portion of his experience which was given to him in vision and revelations. The chosen vessels of God's mercy are a peculiar people. Peter said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him,

who hath called you out of darkness into his marvelous light: —
"1 Peter 2:9.

One of the peculiar characteristics of those who have an interest in the welfare of their own souls and a love for Christ Jesus and those of like precious faith, is to conceal this love or this interest and hide it from others. They are eager to hear, which is an evidence that they hunger and thirst after righteousness; they are careful not to disclose the secret of their hearts. This is particularly true when the Lord first begins a good work in them. There is a reason for this. They are fearful that they may be deceived, and fearful that they may cause others to be deceived in them. They feel to be so small and so insignificant that they prefer to keep silent and not to be noticed, for this is such a sacred matter to those who are with child of the Holy Ghost. There is a striking similarity between those who are spiritually with child of the Holy Ghost and the young prospective mothers who are in nature, with child naturally. Neither is willing to be a public example or spectacle, both are retiring, modest and shy. When one is spiritually pregnated, this one is made to feel little and insignificant because the Christ-child is imbedded in the heart. Joseph begged the body of Jesus when He was crucified, and wrapped it in a clean linen cloth and laid it in his own new tomb which he had hewn out in the rock and rolled a great stone to the door of the sepulchre. A new born child of grace, buries Jesus within the sepulchre of his heart; but the resurrection comes when Christ is formed in you the hope of glory and Christ arises, rolls the stone away and is revealed in the very life and conduct of this redeemed sinner. (See John 11:25,26.)

It is a sacred matter when Christ is formed in the subjects of His grace, the hope of glory. They are like Joseph, the husband of Mary, who, when she was found to be with child by the Holy Ghost, was not willing to make her a public example but chose to put her away privily. See Matt. 1:18,19. When the time ripens for you to make mention of your experience, you have no desire to converse with the ungodly, but you are drawn out to those whom you feel love the Lord. This was David's experience. He said, "Come and hear, all ye that fear God and I will declare what He hath done for my soul. Psalms 66:16.

Paul in writing to the faithful in Christ Jesus, said: "It is not expedient for me doubtless to glory." The question naturally arises: Why was it not expedient for him to glory if he gloried in the Lord and it was expedient for Paul to glory if he gloried in

the Lord, for he said: "But he that glorieth, let him glory in the Lord." 11 Cor. 10:17. So it is expedient for all of those who love and fear God to glory, that is, if they glory in the Lord. Paul thought it well to have no more to say on this subject for fear that some (especially his enemies) might interpret his words as being proud, boastful and full of vain glory. But be this as it may, he further said: I will come to visions and revelations of the Lord." Pride is in every man's heart, converted persons are not without it; knowledge, gifts and revelations are apt to puff up the recipients with spiritual pride unless counterbalanced by chastisements and rebukes at the hand of God. The great apostle was not out of danger by them, for he was not already perfect, wherefore to prevent an access of pride and vanity in himself on account of them, he says: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me."

Paul did not say that he was the man that had these visions and revelations, and it is apparent that he had two reasons for this. First, he wished to avoid the sneers and jeers of those who would speak in a reproachful way of the precious things that had been revealed to him, and second, he was hesitant to mention these exceedingly great revelations the Lord had so bountifully favored him with, surpassing that of any of his brethren. Therefore he chose to speak of himself in the third person. This he did by saying, "I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities." 11 Cor. 12:2-5.

We are told that the man whom the apostle knew to be in Christ was caught up to the third heaven, and that this same man was caught up into paradise, and heard unspeakable words, which were not lawful for a man to utter. Whether the third heaven and paradise are one and the same, I will leave for the consideration of others. Solomon said: To everything there is a season and a time to every purpose under the heaven." Eccl. 3:1. In the seventh verse he said: "A time to keep silent and a time to speak." For fourteen years or above, it appears that it was a time for the apostle to keep silent and not mention

his vision and revelations. But the time had now ripened for him to speak and put on record this wonderful experience.

Even though the apostle spoke in the third person of knowing a man in Christ, yet there is no doubt but that he himself was that man. In the fifth and sixth verses he make it clearer that he was the person who heard unspeakable words, which it is not lawful for a man to utter, by saying, "Of such an one will I glory; yet of myself I will not glory, but in mine infirmities, for though I would desire to glory, I shall not be a fool, for I will say the truth: but now I forbear lest any man should think of me above that which he seeth me to be, or that he heareth of me." No doubt but that the vision and revelation of which the apostle wrote was a comfort and edifying to some but not the many. Rather than to confuse the minds of some who had not been favored to see those things, which had been shown to him, he preferred to drop the subject and deal more largely with his infirmities. This he did lest any man should think of him above that which "He seeth me to be, or that he heareth of me."

When a servant of God speaks of his infirmities of how vile and sinful he feels to be; poor, wretched and not worthy of the least of all God's mercies and the least in the kingdom, if one at all; he is reaching out to all who have been led in deep waters and into the lowest hell for it is this class who have also been "Lifted up to the third heaven, into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Such an one cannot tell this experience — there are no words which can describe the glory and wonder of it — except to the few who are witnesses of same — those who have been lifted above this world and viewed Him with that inward eye which is imbedded in that heart of flesh that has replaced the heart of stone for the Lord said: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them." Ezek. 36: 26, 27.

This language is felt and experienced by all those who have been taught by the unerring Spirit of God, at least to some extent. It is food for the hungry and drink to the thirsty. It was needful and necessary for the apostle to have the many visions and revelations which God was pleased to reveal to him. They better qualified him to preach some of the hidden mysteries of God.

These visions and revelations better prepared him to cope

with the fiery darts of Satan, who lie in wait to deceive. Satan is a monster. He troubled the Apostle Paul, and he is a terror to all of God's humble poor. Jesus is the mighty one who is able and has conquered Satan. This He did by going into death, "And destroyed the work of him; that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage."

Satan still works in the flesh, but he has no power to destroy the subjects of God's grace. His influence is demonstrated at times both in the spirit of prosperity and the spirit of adversity. Paul's experience was put on record for the comfort of the chosen vessels of His mercy. His having been harassed and tormented by Satan strengthens the hope and lends assurance to God's people that this is the work of God. Paul said, "Lest I should be exalted through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure through the abundance of revelations." 11 Cor. 12:7.

Visions and revelations are a joy to our souls, yet they are so often counterbalanced with sufferings and afflictions of the soul, or as Paul said, we have "A messenger of Satan to buffet" us, lest we be exalted above measure. However, Paul apparently was blessed with a greater abundance of visions and revelations than many of His people are of today, however, his need was so much greater in that day of trials and persecution. Affliction and trouble keep the subjects of God's grace at the feet of Jesus and enables them to keep His word and not go astray. This was David's experience. He said, "Before I was afflicted I went astray, but now I have kept Thy word."

In some respects Satan is like ballast: it is a worthless material but serves a great purpose. I have been informed that when men take a cargo of merchandise to foreign ports and have nothing to bring back, they load their vessels with ballast. It has no intrinsic value but it is used to balance and steady the ship in case of storms or heavy seas, which often arise and make sea going difficult.

So Paul says: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." God did not promise Paul that He would remove the thorn from the flesh, but He said unto him, "My grace is sufficient for thee: for My strength is made perfect in weakness. That is, the strength of Christ is made to appear, it is

illustrated and shines forth in its perfection and glory in supplying, supporting and strengthening His people in all their weakness; and if they were not exposed in some of their weaknesses in themselves, His strength would not be so manifest. James 2:22 says: "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then that by works a man is justified, and not by faith only." This man works out what God works in. Paul said: "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13.

The grace of God is sufficient for all of those who are enabled to call upon Jesus, by faith, for help in time of trouble.

T. F. Adams

FOREKNOWN BY GOD

Reprint By Request

"And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." Jer. 32:35.

Dear Elder Adams and Brother in Christ I hope:

I would like to have your views on the above quoted scripture with reference to the doctrine of the predestination of all things both good and evil. I hope that I believe in a God of all wisdom and power, the one who created all things and created them for Himself after the counsel of His own will, the one who rules in the armies of Heaven and amongst the inhabitants of the earth, and the one who is the disposer of all things to His won glory and honor; but when I think about God having predestinated from all eternity that man should commit all the evil and wicked deeds which he has and does commit, then this scripture is presented to my mind, and I have not yet been able to reconcile it with the doctrine of the predestination of all events.

Now I am not seeking any debate or controversy over or about this question, but knowing my weakness as I do sincerely desire all the enlightenment that the God of all wisdom may be

pleased to grant to me even though it comes through some of his servants as the case with Cornelius and Apostle Peter.

L. N. Benton
Marion, N. C.

Our inquirer, Elder Benton, says "When I think about God having predestinated from all eternity that man should commit all the evil and wicked deeds which he has and does commit, then this scripture is presented to my mind, and I have not yet been able to reconcile it with the doctrine of the predestination of all things."

If I should say the children of Israel and the children of Judah committed an abomination by causing their sons and daughters to pass through the fire unto Molech, (it being such a notorious crime and such a display of wickedness:) that God never thought about it and was that they should commit this evil deed, I doubt if our inquirer would accept my statement as being the truth.

I asked a man (several years ago) if he could explain to me the meaning of the 6th chapter of Genesis and the 6th and 7th verses, which read as follows: "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them." The meaning or interpretation of this scripture seemed to be clear to him, and he proceeded to explain as follows: "When God made man, he did so much worse than He (God) thought he would do, that He was so disappointed in him, and He regretted He ever made him, so He destroyed him from the face of the earth." I could not accept his version of this scripture as being true then, neither can I accept it now. To say that God was disappointed in men; would be contradictory to the testimony of John. "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:24,25. David said, "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psalms 139:4. The Lord said to Jeremiah "Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. 1:5.

We cannot entertain the thought that anything could transpire or take place that was not foreknown by God. Job said, "Hell is

naked before Him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds, and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of Heaven tremble and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His Spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26:6 to 14.

The greatest inspired men could only give a slight description of the greatness of God, Isaiah said, "Who hath measured the waters in the hollow of His hand, and meted out Heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in balance? Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and shewed to Him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isaiah 40:12 to 17.

The Apostle Paul, one of, if not New Testament could only hint at the greatness of God. He said, "O the depth of the riches both of the wisdom and the knowledge how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things to whom be glory for ever." Rom. 11:33 to 36.

With the above unequivocal testimony, given by the inspired prophets and apostles, we cannot entertain the thought that anything has or ever will take place, which is beyond the thought or control of God. The Lord spoke by the mouth of His prophet and said, "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the Heavens are higher than the earth, so are my ways higher than

your ways, and my thoughts than your thoughts." Isaiah 55: 8,9.

The advent of Jesus into the world, born of the virgin Mary, the purpose of His coming being to save His people from their sins; His suffering, His death, His resurrection and ascension were kept a secret from His chosen apostles until this was revealed to them by the Holy Ghost. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of His law." Deut. 29: 29. It seemed good to the Lord to hide His secret until the appointed time to reveal it unto the chosen vessels of His mercy. Jesus said, "I thank thee O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. 11:25.

God kept a secret from Abraham until the appointed time to reveal it. God told Abraham to take his only son Isaac, and offer him for a burnt offering. Abraham made all the necessary preparation to obey His words, yet when he stretched forth his hand to make the fatal stroke "The Angel of the Lord called unto him out of Heaven Abraham, Abraham, and He said, Lay not thine hand upon the lad." See Gen. 22: 10,11. It was not in the mind of God that Abraham should slay his son. God had prearranged that the ram, and not Isaac should be the burnt offering. Yet from natural observation, it appears that God changed His mind, but this cannot be true, Job said, "But He is in one mind, and who can turn Him? And what His soul desireth, even that He doeth." Job 23:13. God is immutable, He is unchangeable. He spoke by the prophet Malachi, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3: 6. One commentator said, "The Lord, though He never changes His will, nor repents of, or revokes His decrees, or alters His purpose; yet He sometimes wills a change and makes an alteration in the dispensation of His providence, according to His unchangeable will. "This was true of God's swords concerning Hezekiah, when He said that Hezekiah should die, and not live. Hezekiah was sick unto death; the Lord sent His prophet Isaiah, to say unto him, "Set thine house in order for thou shalt die and not live." Hezekiah prayed unto the Lord. "He wept sore." Then the Lord heard his prayer. "Then came the word of the Lord to Isaiah saying, Go, and say to Hezekiah, thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years." Isaiah 38:4,5. Did the Lord

change His mind by saying to Hezekiah that he would not die, and then added fifteen years to his days? Most assuredly He did not. (Who God can put a True prayer is indicted into the soul by God.) He answers that which is according to His will. Paul said, He that searcheth the heart, knoweth the mind of the Spirit, and He (Jesus) maketh intercession for us according to the will of God." In the book of Daniel we find recorded, "And all the inhabitants of the earth are reputed as nothing: and the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest thou?" Dan. 4:35.

An understanding of what is meant by some scriptures is determined by a knowledge of other scriptures. For instance, Jesus said to the foolish virgins, "I know you not." Matt. 25:12. Can it be said that Jesus did not know them? He did know them, but not in the sense in which He knew the wise virgins who took oil in their vessels. For He did not know them in the pardon and forgiveness of their sins. In the 3rd chapter of Amos, the Lord spoke by the mouth of His prophet to Israel, and said, "You only have I known of all the familiar of the earth." Amos 3:2. Could we say that the Lord did not know any people but Israel? He knows all people that have been or ever will be born into the world, for He declared the end from the beginning and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure. They are all His by creation. But they are not all His people by regeneration. He knew Israel in a special sense. They are His chosen, redeemed family, which was given to Him by the Father before the world began. When Jesus lifted up His eyes to Heaven, speaking to the Father, He said, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

Now our text reads: "And they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." To me, it appears that the key to this verse is in the expression, "Which I commanded them not." By this He means it was not written in His law that they should do it. It was not in His mind to write it in His law. Had it been in His mind to write it into His law, would He not have ordered it? "Neither came it into my mind that they should do this abomination, to cause Judah to sin." God did

not order it in the law which He gave to Moses. It was not in His mind to write in His law that the children of Israel and the children of Judah should sacrifice their sons and daughters to pass through the fire unto Molech. He (God) did not command them to do it. "Which I commanded them not." That is, He did not command them through the law to do this thing, for the law that was given to Moses by God for the children of Israel was just and Holy. It was good, so good in fact, that sinful man could not keep it. It was written in His law that they should sacrifice beasts and birds, but not their sons and daughters. To accept the literal meaning of the clause, "Neither came it into my mind," is to deny the doctrine of foreknowledge and predestination. He says: "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me."

It would be far from the truth to say that God tempted the children of Israel and the children of Judah to commit this abomination, to cause their sons and their daughters to pass through the fire unto Molech. James said, "Let no man say when he is tempted with evil, neither tempteth He any man; But every man is tempted, when he is drawn away of his own lust and enticed." James 1:13,14. This is the work of Satan which works in man to do evil; yet this is no disappointment to God. An able writer put it this way: "God does not work in men to do evil. Satan works in them, yet God uses these things according to His predestination, to His own glory, displays a Holy sovereignty beyond the power of mortal man to comprehend." Man in himself is wretchedly vile; his will is prompted by evil intent. Psalm 51:5 says, "Behold I was shapen in iniquity; and in sin did my mother conceive me."

David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms 76:10. This was true of Joseph's brethren. The Lord restrained them from taking his life, as they had purposed to do. They did put him into a pit and they later took him out and sold him to the ishmaelites for twenty pieces of silver. Joseph said to his brothers, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive." Gen. 50:20. It is good when the Lord reconciles us to feel the power of His sacred word, "Be still and know that I am God." Psalms 46:10.

T. F. Adams

REJOICE IN THE STRAIT AND NARROW WAY

Dear Brother Adams,

A scripture has been on my mind for sometime and I would like for you to give your views on it through the pages of Zion's Landmark. The scripture is Exodus 32:32-33: "Yet not, if thou wilt, forgive their sins; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

In Revelation 3:5 is recorded; "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before My Father and before His angels." Also in Revelation 22:19: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book."

We have a people down here that believe you fall from grace, and that your name is taken out of the book of life if you do not hold out faithfully to the end.

J. T. Hollingsworth
R. F. D. 2
Ellisville, Miss.

Moses was commanded by the Lord: "Come up unto the Lord thou, and Aaron, Nadab, Abinu, and seventy of the elders of Israel; and worship ye afar off, and Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go with him." Exodus 24: 1-2.

Moses told the Israelites what the Lord had said, and they said, "All the words which the Lord hath said will we do." The Lord said unto Moses, come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them. And Moses went up into the mount and a cloud covered the mount. And the glory of the lord abode upon mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud, and the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel, And Moses went into the midst of the cloud, and gat him up into the mount; and Moses

was in the mount forty days and forty nights." Ex 24: 12, 15-18. "Moses said unto the Elders, Tarry ye here for us, (Moses and Joshua, his minister) until we come again unto you: and, behold, Aaron and Hur are with you. If any man have any matters to do, let him come unto them." 24: 14.

"When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. 32: 1. "Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people break off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be our gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. And the Lord said unto Moses, Go, get thee down; for they people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt."

The Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. Moses besought the Lord his God, and said, Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?" After conversing and pleading with the Lord in behalf of the Israelites, Moses turned and went down from the mount, carrying the two tables in his hands which were written on both sides, "And the writing was the writing of God, graven upon the tables."

"It came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot,

and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." Moses reprimanded Aaron and asked him what this people did unto him that he had brought so great sin upon them? Aaron explained that they desired other gods that they might worship, not knowing where Moses was. "Then Moses stood in the gate of the camp and said, Who is on the Lord's side? Let him come unto me. And the sons of Levi gathered themselves unto him. And he said unto them, thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day, about three thousand men." Ex. 32: 26-28.

"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people because they made the calf which Aaron made." Ex. 32: 31-35.

Moses in his pleading to God in behalf of the Israelites, saying, "Yet now, if Thou wilt, forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." The truth is that those who were blotted out, were blotted out from the beginning, because Paul was inspired to say: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be Holy and without blame before Him in love. Eph. 1: 3-4. But even God's people are included in such testimonies as: "So then every one of us shall give account of himself to God." Rom. 14:12 and, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of

judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12:36.

The day of judgement with a child of grace is when they commit the wrong; not at the end of time. David said: "Examine me, O Lord, and prove me." And Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. When our wrong doings and idle words rise up before us, how guilty we feel before an avenging God! We are brought down in repentance, and made to beg for mercy. How often I am minded to examine myself, and wonder if I am truly in the faith! How thankful my salvation is not determined by my works of righteousness, yet I hope I have a righteousness within that prompts and enables me to see my wrong, and enables me to examine myself, even though it brings me to the throne of grace and causes me to beg for mercy. Sometimes we are enabled to really pray when in this condition, this brings relief. But I find that I have digressed from my subject.

The children of Israel were a stiff-necked people. See Ex. 32:9. They were rebellious. They had little or no respect for the word of God nor for Moses, whom God had sent to deliver them from the Egyptian bondage. This was not true of all of them for there were a few who revered the word of God and walked in His statutes. It was the false prophets who deceived the people and led them astray to worship false gods. To this Peter adds. "But there were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies; even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 11 Peter 1: 2-3.

When Moses was called by the Lord to go up into Mount Sinai to commune with God, he received two tables of stone, on which the law was written, this was the law of Moses — known as such — which contained the ten commandments, this law was in effect until the coming of Christ, when this law was reduced to two commandments: "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40. Solomon said: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into

Judgement, with every secret thing, whither it be good or whither it be evil." Eccl. 12:13,14. The inner man keeps the commandments of God. 1 John 3:9 says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." The same writer says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 Jno. 1:8. This sounds like a contradiction to those who have not experienced both the above scriptures, but it is not a contradiction. Paul said: "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7: 15-25.

In making and worshiping this golden calf there was a breach of God's just and holy law. The Lord said, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in earth beneath, or that is in the water under the earth. Ex. 20: 3,4. This breach of God's law by the children of Israel left them naked. (Not for lack of clothing to cover their bodies.) But their souls were naked with no covering for their shame and disgrace before God. See Ex. 32:25. Moses said this was a great sin, but he was endured to them because they were his people. He therefore made intercession to God in their behalf. "Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32: 31-32. This is a hyperbolic expression, or an exaggerated expression. But it was or is expressive of his great love and concern for the children of Israel. Three thousand of them had been slain and if

the remainder were to be consumed by the wrath of God, the serious concern of Moses must have so disturbed and aroused him to the point that he exclaimed "Blot me out of Thy book," meaning there would be no comfort for him if he were the only survivor to enter Caanan land. In his beseeching of the Lord, Moses implied that if the children of Israel should perish, then he felt to perish with them. He appears to be willing to give up his life for the sake of his people. Jesus laid down His life because of the great love He had for the chosen vessels of His mercy. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friend." Jno. 15: 13. Paul had and portrayed a like interest in his brethren, his kindred after the flesh. A similar expression by him to that of Moses is recorded in Romans. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the therefore made intercession to God in their behalf." Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32: 31-32. This is a hyperbolic expression, or an exaggerated expression. But it was or is expressive of his great love and concern for the children of Israel. Three thousand of them had been slain and if the remainder were to be consumed by the wrath of God, the serious concern of Moses must have so disturbed and aroused him to the point that he exclaimed "Blot me out of Thy book," meaning there would be no comfort for him if he were the only survivor to enter Caanan land. In his beseeching of the Lord, Moses implied that if the children of Israel should perish, then he felt to perish with them. He appears to be willing to give up his life for the sake of his people. Jesus laid down His life because of the great love He had for the chosen vessels of His mercy. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friend." Jno. 15: 13. Paul had and portrayed a like interest in his brethren, his kindred after the flesh. A similar expression by him to that of Moses is recorded in Romans. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are

Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Rom. 9:1-5.

Did Paul mean that he was willing to be eternally separated from Christ for the sake of his brethren after the flesh? I think not. This is also a hyperbolic expression. It conveys the anxiety he felt for his kindred after the flesh. They were his natural but not his spiritual brethren. They were all Israelites, and of the same nation. Paul saw that the greater portion of these branches would be cut off. This gave him great heaviness and continual sorrow of heart.

When Moses said, "If Thou wilt, forgive their sin —; and if not blot me, I pray Thee, out of Thy book which Thou hast written;" (the words may be rendered "kill me," or rather "Let me die." Numbers 11: 15 says, "If Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favor in Thy sight; and let me not see my wretchedness." These were the words of Moses speaking in reference to himself and the Israelites.) The Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book." Ex. 32: 33. It appears in Rev. 13.8 that all of their names were never written in the Lamb's book of life. Speaking of the dragon which gave power into the beast, it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. This beast "whom all that dwell upon the earth shall worship, whose names are not written in the book of life of the Lamb slain from the foundation of the world," is the false doctrine that denies the power of God and blasphemes His Name.

Our brother said, "We have a people down here that believe you fall from grace and that your name is taken out of the book of life if you do not continue to be faithful to the end." I understand him to mean that there are those who believe that it is left to the volition or will of the creature to hold out faithfully to the end and be saved or failure to do so, would be an eternal separation from the love of God. Is this works or grace? Paul said, "For it is impossible for those who were enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves

the Son of God afresh, and put Him to an open shame." Heb. 6: 4-6. By this the Apostle means that it is impossible for a child of grace to whom God has manifested his love and salvation, to be eternally separated from God; because they were chosen in Him before the foundation of the world, so say the scriptures. See Eph. 1:-4. Paul, in writing to Timothy, said, "Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner: but be thou a partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2nd Tim. 1:8-9.

Peter said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9 This chosen people of whom Peter speaks, is in Christ Jesus. They will never fall away, His election has predetermined that, and "They are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter 1:5.

In reference to Rev. 3:5, it is recorded, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." This people that is in Christ Jesus cannot overcome sin, Satan nor the devil, themselves. Their victory is won through Jesus Christ, the One of whom Paul said, "—was delivered for our offenses and raised again for our justification." Rom. 4:25. These are the people who "SHALL be clothed in white raiment and I SHALL NOT blot out his name out of the book of life, but I will confess his name before My Father and before His Angels."

With reference to Rev. 22:19, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and the things which are written in this book." This passage of scripture is like many others which appear to meet with an objection, or appear to some to be contradictory to other scriptures. The false prophets and false teachers, who worship the creature and not the Creator, is under consideration here. They are professors and not possessors of eternal life. They seem to be religious. Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me,

teaching for doctrines the commandments of men." Matt. 15: 8-9. These false prophets, false teachers, false scribes, pharisees and hypocrites never had any part in the book of life; it was only an outward appearance. As before stated, by Christ Jesus, "For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he SEEMETH to have." Luke 8: 17, 18.

It was not the purpose of God to blot the name of Moses out of His book. Many of the Israelites were slain. Their carcasses fell in the wilderness. They were external and not internal hearers of God's law. They were natural-born Israelites. They were born through the law but not through the righteousness of faith. Paul said, "They are not all Israel which are of Israel: (that is, spiritual-born seed) neither because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed." Rom. 6-8. Again the Apostle said, "For the promise that he should be the heir of the world was not to Abraham, nor to his seed, through the law, but through the righteousness of faith." Rom. 4: 13.

God was provoked by those who sinned against His law. Not all of them; it was those whose carcasses fell in the wilderness. God preserved a remnant among them who were saved "according to the election of grace." See Rom. 11: 5. Then as well as now, God had a hidden (so far as man is concerned) purpose in all this. The people (church) of His choice is kept poor, needy, and few in number through troubles and conflicts, which weed them out, leaving a remnant who are saved according to the election of grace.

Paul said, "For some, when they had heard, did provoke; howbeit not all of them that came out of Egypt by Moses. But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into His rest, but to them that believed not?" Heb. 3: 16-18. They possessed a stony heart. They could not believe. The question may be asked, When do men believe? This question is answered by the Prophet. "A new heart also will I give you and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Eze. 36: 26. A man

cannot believe on the Lord Jesus Christ until He (God) performs this work. Jesus said, "This is the work of God that ye believe on Him whom He hath sent." Jno 6:29. When God puts within a new heart, He then believes in God. Paul said, "For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." Rom. 10:10.

Moses continued his journey toward Caanan with the remnant that escaped the edge of the sword. The way was rough. The road was hard and stony. Their feet became sore and tired. They were rebuffed by their enemies. They were forced, at times, to retreat. The journey was long. This is set forth in types and shadows which portray the travels of spiritual Israel today. Paul, who said, "We must, through much tribulation enter into the kingdom of God." Acts. 14:22.

How true with the saints of God in all generations! They have many fears and doubts. God promised to the children of Israel, the land of Caanan, a land which "Flowed with milk and honey" (plenty). His promise was sure and certain. He (God) did not promise their journey to be smooth and without difficulties. The same is true of spiritual Israel today. They have the promise of the Kingdom of heaven at the second appearing of Jesus. But the way is attended with many doubts and fears. It is well expressed by one who said, "Comforts are often suspended that convictions may be deeper impressed." Yet the sweet communion in Spirit with the Brethren (both sexes, male and female) all of whom have essentially like experiences; and the many soul inspiring promises, and assurances contained in the scriptures, and expounded from our pulpits and religious publications, inspire and encourage His people to rejoice in this strait and narrow way that leads to Life Everlasting.

T. F. Adams

Let all those that seek thee rejoice and
be glad in thee: Let such as love thy
salvation say continually, The Lord be
magnified. Psalm 40: 16.

